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THE *Vivekacūdāmani* or *Crest-Jewel of Wisdom* forms one of the important original works of Śrī Śaṃkarācārya on Vedānta Here he deals with the subject in a direct incisive way, different from the dialectic method which he had to adopt in writing his more famous Bhāsyas or Commentaries

This work was translated in the early days of the Theosophical Society by Mohini M Chatterji, a theosophical worker who was deputed to help the then slender band of Theosophists in the West with some of the Eastern Teachings The English translation appeared in Vols VII (1885-86) and IX (1887-88) of *The Theosophist*

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CREST-JEWEL OF WISDOM

विवेकचूडामणिः

(VIVEKA CŪDĀMANI)

सर्ववेदान्तसिद्धान्तगोचरं तमगोचरम् ।
गोविन्दं परमानन्दं सद्गुरुं प्रणतोऽस्म्यहम् ॥ १ ॥

I prostrate myself before the true teacher—before him who is revealed by the conclusions of all systems of Vedāntic philosophy, but is himself unknown, Govinda the supreme bliss 1

जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता
तस्माद् वैदिकधर्ममार्गपरता विद्वत्त्वमस्मात् परम् ।
आत्मानात्मविवेचनं स्वनुभवो ब्रह्मात्मना संस्थिति-
र्मुक्तिर्नो शतकोटिजन्मसु कृतैः पुण्यैर्विना लभ्यते ॥ २ ॥

Among sentient creatures birth as a man is difficult of attainment, among human beings

manhood, among men to be a Brāhmana, among Brāhmanas desire to follow the path of Vedic Dharma, and among those, learning But the spiritual knowledge which discriminates between spirit and non-spirit, the practical realization of the merging of oneself in Brahmatman and final emancipation from the bonds of matter are unattainable except by the good Karma of hundreds of crores of incarnations 2

दुर्लभं त्रयमेवैतद् देवानुग्रहहेतुकम् ।
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ ३ ॥

These three, so difficult of attainment, are acquired only by the kindness of the (Devas) Gods,[1] humanity, desire for emancipation, and the guidance of (spiritually) Great Men 3

Note The fulfilment of the purpose of life can only be achieved by humanity working in co operation with the Deva Kingdom on one side who help the Evolution of Form and the Rsis on the other, who help in the unfolding of Consciousness and with 'Mumuksutva' which is translated here as 'desire for emancipation from the wheel of births and deaths A Master of the Wisdom has translated this word as 'love' It is less a *desire* and more the *will* to be one with God *not* to

[1] Favour of the Gods (Devas) is the previous Karma of an individual

escape from weariness and suffering *but* because of deep 'love' for Him one may *act* with Him —*vide* pages 52 66, *At the Feet of the Master* (Standard Edition)

लब्ध्वा कथचिन्नरजन्म दुर्लभ

तत्रापि पुस्त्व श्रुतिपारदर्शनम् ।

यस्त्वात्ममुक्त्यै न यतेत मूढधी

स ह्यात्महा स्व विनिहन्त्यसद्ग्रहात् ॥ ४ ॥

One who, having with difficulty acquired a human incarnation and in that manhood a knowledge of the scriptures, through delusions does not labour for emancipation, is a suicide destroying himself in trying to attain illusive objects 4

इत को न्वस्ति मूढात्मा यस्तु स्वार्थे प्रमाद्यति ।

दुर्लभ मानुष देह प्राप्य तत्रापि पौरुषम् ॥ ५ ॥

Who is there on this earth with soul more dead than he who, having obtained a human incarnation and a male body, madly strives for the attainment of selfish objects? 5

वदन्तु शास्त्राणि यजन्तु देवान् कुर्वन्तु कर्माणि भजन्तु देवता ।

आत्मैक्यबोधेन विनापि मुक्तिर्न सिध्यति ब्रह्मशतान्तरेऽपि ॥ ६ ॥

He may study the scriptures, propitiate the gods (by sacrifices), perform religious ceremonies or offer devotion to the gods, yet he will not attain salvation even during the succession of a hundred Brahma-yugas except by the knowledge of union with the spirit 6

अमृतत्वस्य नाशास्ति वित्तेनेत्येव हि श्रुतिः ।
ब्रवीति कर्मणो मुक्तेरहेतुत्वं स्फुटं यतः ॥ ७ ॥

The immortality attained through the acquisition of any objective condition (such as that of a god) is liable to end, as it is distinctly stated in the scriptures (*sruti*) that Karma is never the cause of emancipation 7

अतो विमुक्त्यै प्रयतेत विद्वान् सन्यस्तबाह्यार्थसुखस्पृहः सन् ।
सन्तं महान्तं समुपेत्य देशिकं तेनोपदिष्टार्थसमाहितात्मा ॥ ८ ॥

Therefore the wise man strives for his salvation, having renounced his desire for the enjoyment of external objects, and betakes himself to a true and great teacher and accepts his teaching with an unshaken soul 8

उद्धरेदात्मनात्मानं मग्नं संसारवारिधौ ।
योगारूढत्वमासाद्य सम्यग्दर्शननिष्ठया ॥ ९ ॥

And by the practice of right discrimination attained by the path of Yoga he rescues the soul—the soul drowned in the sea of conditioned existence. 9

संन्यस्य सर्वकर्माणि भवबन्धविमुक्तये ।
यत्यतां पण्डितैर्धीरैरात्माभ्यास उपस्थितैः ॥ १० ॥

After giving up all Karma for the purpose of removing the bonds of conditioned existence, those wise men with resolute minds should endeavour to gain a knowledge of their own *ātman*. 10

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।
वस्तुसिद्धिर्विचारेण न किंचित्कर्मकोटिभिः ॥ ११ ॥

Actions are for the purification of the heart, not for the attainment of the real substance. The substance can be attained by right discrimination, but not by any amount of Karma. 11

सम्यग्विचारतः सिद्धा रज्जुतत्त्वावधारणा ।
भ्रान्तोदितमहासर्पभयदुःखविनाशिनी ॥ १२ ॥

A perception of the fact that the object seen is a rope will remove the fear and sorrow

which result from the illusive idea that it is a serpent 12

अर्थस्य निश्चयो दृष्टो विचारेण हितोक्तित ।
न स्नानेन न दानेन प्राणायामशतेन वा ॥ १३ ॥

The knowledge of an object is only gained by perception, by investigation, or by instruction, but not by bathing or giving of alms, or by a hundred retentions of the breath 13

अधिकारिणमाशास्ते फलसिद्धिर्विशेषत ।
उपाया देशकालाद्या सन्त्यस्मिन् सहकारिण ॥ १४ ॥

The attainment of the object principally depends upon the qualification of him who desires to attain, all artifices and the contingencies arising from circumstances of time and space are merely accessories 14

अतो विचार कर्तव्या जिज्ञासारात्मवस्तुन ।
समासाद्य दयासिन्धुं गुरु ब्रह्मविदुत्तमम् ॥ १५ ॥

Therefore he who desires to know the nature of his own *atman*, after having reached a *guru* who has got *brahmajnana* and is of a kindly disposition, should proceed with his investigation 15

मेधावी पुरुषो विद्वानूहापोहविचक्षण ।
अधिकार्यात्मविद्यायामुक्तलक्षणलक्षित ॥ १६ ॥

One who has a strong intellect, who is a learned man and who has powers of comprehension, is a man qualified for such an investigation 16

विवेकिनो विरक्तस्य शमादिगुणशालिन ।
मुमुक्षोरेव हि ब्रह्मजिज्ञासायोग्यता मता ॥ १७ ॥

He, only, is considered worthy to enquire into Spirit who is without attachment, without desire, having *sama* and the other qualifications and who is desirous of obtaining emancipation 17

साधनान्यत्र चत्वारि कथितानि मनीषिभि ।
येषु सत्स्वेव सन्निष्ठा यदभावे न सिध्यति ॥ १८ ॥

For this purpose there exist four kinds of preparatory training, so say the wise, with them the attempt will be successful, without them unsuccessful 18

आदौ नित्यानित्यवस्तुविवेक परिगण्यते ।
इहामुत्रफलभोगविरागस्तदनन्तरम् ॥ १९ ॥

The first is reckoned to be the discrimination of the eternal and the transitory; then follows renunciation of the desire to enjoy the fruits of action here and hereafter. 19

शमादिषट्कसंपत्तिर्मुमुक्षुत्वमिति स्फुटम् ।
ब्रह्म सत्यं जगन्मिथ्येत्येवंरूपो विनिश्चयः ॥ २० ॥
सोऽयं नित्यानित्यवस्तुविवेकः समुदाहृतः ।
तद्वैराग्यं जिहासा या दर्शनश्रवणादिभिः ॥ २१ ॥
देहादिब्रह्मपर्यन्ते ह्यनित्ये भोगवस्तुनि ।
विरज्य विषयव्राताद् दोषदृष्ट्या मुहुर्मुहुः ॥ २२ ॥

Thirdly, the six possessions beginning with *śama*; and fourthly, aspiration for emancipation.[1] Brahman is true, the transitory world is a delusion; such is the form of the final conclusion which is said to be the discrimination between the transitory and the eternal. Renunciation of desire consists in giving up the pleasures of sight, hearing, etc.) Also in giving up all pleasures derivable from all transitory objects of enjoyment from the physical body up to Brahmā, the creator, after

[1] See note under verse 3

repeatedly pondering over their defects and shortcomings 20 22

स्वलक्ष्ये नियतावस्था मनसः शम उच्यते ।
विषयेभ्यः परावर्त्य स्थापनं स्वस्वगोलके ॥ २३ ॥
उभयेषामिन्द्रियाणां स दमः परिकीर्तितः ।
बाह्यानालम्बनं वृत्तेरेषोपरतिरुत्तमा ॥ २४ ॥

The undisturbed concentration of mind upon the object of perception is called *sama*. *Dama* is said to be the confinement to their own proper sphere of organs of action and of sensual perceptions, after having turned them back from objects of sense A condition not related to or depending on the external world is true *uparati* 23, 24

सहनं सर्वदुःखानामप्रतीकारपूर्वकम् ।
चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥ २५ ॥

The endurance of all pain and sorrow without thought of retaliation, without dejection and without lamentation, is said to be *titiksa* 25

शास्त्रस्य गुरुवाक्यस्य सत्यबुद्ध्यावधारणम् ।
सा श्रद्धा कथिता सद्भिर्यया वस्तूपलभ्यते ॥ २६ ॥

Fixed meditation upon the teachings of *sastra* and *guru* with a belief in the same by means of which the object of thought is realized, is described as *sraddha* 26

सर्वदा स्थापनं बुद्धेः शुद्धे ब्रह्मणि सर्वदा ।
तत् समाधानमित्युक्तं न तु चित्तस्य लालनम् ॥ २७ ॥

Constant fixing of the mind on the pure Spirit is called *samadhana* But not amusing the mind by delusive worldly objects 27

अहङ्कारादिदेहान्तान् बन्धानज्ञानकल्पितान् ।
स्वस्वरूपावबोधेन मोक्तुमिच्छा मुमुक्षुता ॥ २८ ॥

Mumuksutva[1] is the aspiration to be liberated by knowing one's true self from all created bonds, beginning with the feeling of personality and ending with the identification of oneself with the physical body by ignorance 28

मन्दमध्यमरूपापि वैराग्येण शमादिना ।
प्रसादेन गुरोः सेयं प्रवृद्धा सूयते फलम् ॥ २९ ॥

Even should the qualifications enumerated be possessed in a low or moderate degree, still

[1] *Vide* note under verse 3 The same Master of the Wisdom has given a very simple and beautiful explanation of Sādhana Catustaya the fourfold qualifications in *At the Feet of the Master*

these qualifications will be strengthened and improved by absence of desire, by *sama* and the other qualities and the kindness of the teacher, and will bear fruit 29

वैराग्य च मुमुक्षुत्व तीव्र यस्य तु विद्यते ।
तस्मिन्नेवार्थवन्त स्यु फलवन्त शमादय ॥ ३० ॥

In one in whom absence of desire and aspiration for emancipation are prominent, *sama* and the other qualifications will be productive of great results 30

एतयोर्मन्दता यत्र विरक्तत्वमुमुक्षयो ।
मरौ सलिलवत् तत्र शमादेर्भासमात्रता ॥ ३१ ॥

When absence of desire and aspiration for emancipation are feeble, there will be but indications of *sama* and the other qualifications, as of water in a mirage 31

मोक्षकारणसामग्र्या भक्तिरेव गरीयसी ।
स्वस्वरूपानुसन्धान भक्तिरित्यभिधीयते ॥ ३२ ॥

Among the instruments of emancipation the supreme is devotion Meditation upon the true form of the real Self is said to be devotion 32

स्वात्मतत्त्वानुसंधानं भक्तिरित्यपरे जगुः ।
उक्तसाधनसंपन्नस्तत्त्वजिज्ञासुरात्मनः ॥ ३३ ॥

Some say devotion is meditation on the nature of one's *atman*. He who possesses all these qualifications is one who is fit to know the true nature of *atman*. 33

उपसीदेद् गुरुं प्राज्ञं यस्माद् बन्धविमोक्षणम् ।
श्रोत्रियोऽवृजिनोऽकामहतो यो ब्रह्मवित्तमः ॥ ३४ ॥

Such a person must approach the *guru* through whom freedom from bondage is attainable, one who is wise, well versed in the scriptures, sinless, free from desire, knowing the nature of Brahman. 34

ब्रह्मण्युपरतः शान्तो निरिन्धन इवानलः ।
अहेतुकदयासिन्धुर्बन्धुरानमतां सताम् ॥ ३५ ॥

One who has attained rest in spirit, like the flame which has obtained rest when the fuel is consumed, and one whose kindness is not actuated by personal considerations, and who is anxious to befriend those that seek for help. 35

तमाराध्य गुरुं भक्त्या प्रह्वप्रश्रयसेवनैः ।
प्रसन्नं तमनुप्राप्य पृच्छेज्ज्ञातव्यमात्मनः ॥ ३६ ॥

Having obtained the guidance of such a preceptor through devotion, respectful demeanour and service,[1] the object of one's inquiry is to be addressed to him when he is not otherwise engaged. 36

स्वामिन् नमस्ते नतलोकबन्धो कारुण्यसिन्धो पतितं भवाब्धौ ।
मामुद्धरात्मीयकटाक्षदृष्ट्या ऋज्व्यातिकारुण्यसुधाभिवृष्ट्या ॥ ३७ ॥

"Salutation to thee, O Lord, full of compassion, O friend of those who bend before thee. I have fallen into the ocean of birth and rebirth. Rescue me by thy never failing glance which rains the ambrosia of sincerity and mercy. 37

दुर्वारसंसारदवाग्नितप्तं दोधूयमानं दुरदृष्टवातैः ।
भीतं प्रपन्नं परिपाहि मृत्योः शरण्यमन्यद्यदहं न जाने ॥ ३८ ॥

"Protect from death him who is heated by the roaring wild fire of changing life so difficult to extinguish, him who is oppressed and

[1] See *Bhagavad-gītā*, IV. 34

buffeted by the blasts of misfortune, since no other refuge do I know. 38

शान्ता महान्तो निवसन्ति सन्तो वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्णवं जनानहेतुनान्यानपि तारयन्तः ॥३९॥

"The great and peaceful ones live regenerating the world like the coming of spring, and after having themselves crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives. 39

अयं स्वभावः स्वत एव यत् परश्रमापनोदप्रवणं महात्मनाम् ।
सुधांशुरेष स्वयमर्ककर्कशप्रभाभितप्तामवति क्षितिं किल ॥ ४० ॥

"This desire is spontaneous, since the natural tendency of great souls is to remove the suffering of others just as the ambrosia-rayed (moon) of itself cools the earth heated by the harsh rays of the sun. 40

ब्रह्मानन्दरसानुभूतिकलितैः पूतैः सुशीतैर्युतै-
र्युष्मद्वाक्कलशोज्झितैः श्रुतिसुखैर्वाक्यामृतैः सेचय ।
संतप्तं भवतापदावदहनज्वालाभिरेनं प्रभो
धन्यास्ते भवदीक्षणक्षणगतेः पात्रीकृताः स्वीकृताः ॥ ४१ ॥

"O Lord, sprinkle me, heated as I am by the forest fire of birth and re-birth, gratify the ear with ambrosial words as they flow from the vessel of thy voice mingled with the essence of thy experience, of the pleasure afforded by *brahmajñāna*, sacred and cooling. Happy are they who come into thy sight, even for a moment, for (they become) fit recipients and are accepted (as pupils). 41

कथं तरेयं भवसिन्धुमेतं का वा गतिर्मे कतमोऽस्त्युपायः ।
जाने न किंचित् कृपयाव मां प्रभो संसारदुःखक्षतिमातनुष्व ॥४२॥

"How shall I cross this ocean of birth and re-birth? What is my destiny, what means exist, O Lord, I know not. O Lord, kindly protect me, lighten the sorrows arising from birth and re-birth." 42

तथा वदन्तं शरणागतं स्वं संसारदावानलतापतप्तम् ।
निरीक्ष्य कारुण्यरसार्द्रदृष्ट्या दद्यादभीतिं सहसा महात्मा ॥ ४३ ॥

The great soul, beholding with eyes moistened with mercy the refuge-seeker who, heated by the forest fire of birth and re-birth, calls upon him thus, instantly bids him fear not. 43

विद्वान् स तस्मा उपसत्तिमीयुषे मुमुक्षवे साधु यथोक्तकारिणे ।
प्रशान्तचित्ताय शमान्विताय तत्त्वोपदेशं कृपयैव कुर्यात् ॥ ४४ ॥

That wise one mercifully instructs in truth the pupil who comes to him desirous of emancipation, and practising the right means for its attainment, tranquil minded and possessed of *sama* 44

श्रीगुरुरुवाच ।

मा भैष्ट विद्वंस्तव नास्त्यपायः संसारसिन्धोस्तरणेऽस्त्युपायः ।
येनैव याता यतयोऽस्य पारं तमेव मार्गं तव निर्दिशामि ॥ ४५ ॥

The Master said

Fear not, wise man, there is no danger for thee, there exists a means for crossing the ocean of birth and re-birth—that by which Yogis have crossed I shall point it out to thee 45

अस्त्युपायो महान् कश्चित् संसारभयनाशनः ।
तेन तीर्त्वा भवाम्भोधिं परमानन्दमाप्स्यसि ॥ ४६ ॥

There is an effectual means for the destruction of birth and re-birth by which, crossing the ocean of changing life, thou wilt attain to supreme bliss 46

वेदान्तार्थविचारेण जायते ज्ञानमुत्तमम् ।
तेनात्यन्तिकसंसारदुःखनाशो भवत्यनु ॥ ४७ ॥

By a proper comprehension of the purport of the Vedānta is produced the excellent knowledge; by that the great misery of birth and re-birth is terminated. 47

श्रद्धाभक्तिध्यानयोगान् मुमुक्षोर्मुक्तेर्हेतून् वक्ति साक्षाच्छ्रुतेर्गीः ।
यो वा एतेष्वेव तिष्ठत्यमुष्य मोक्षोऽविद्याकल्पिताद् देहबन्धात् ॥

It is directly pointed out by the sayings of the Scriptures that *śraddhā*, *bhakti*, *dhyāna* and Yoga, are the causes which bring about emancipation. Whoever abides by these, attains emancipation from the bondage of incarnated existence. 48

अज्ञानयोगात् परमात्मनस्तव ह्यनात्मबन्धस्तत एव संसृतिः ।
तयोर्विवेकोदितबोधवह्निरज्ञानकार्यं प्रदहेत् समूलम् ॥ ४९ ॥

By reason of ignorance a connection between you who are Paramātman and that which is not *ātman* is brought about and hence this wheel of embodied existence. By the fire of wisdom arising from this discrimination the growth of ignorance is burnt up to its very roots 49

शिष्य उवाच ।

कृपया श्रूयता स्वामिन् प्रश्नोऽय क्रियते मया ।
तदुत्तरमह श्रुत्वा कृतार्थः स्या भवन्मुखात् ॥ ५० ॥

The Disciple said

"O Lord, in mercy hear! I am proposing a question, and when I have heard the answer from your own mouth, I shall have accomplished my end 50

को नाम बन्ध कथमेष आगत
कथ प्रतिष्ठास्य कथ विमोक्ष ।
कोऽसावनात्मा परम क आत्मा
तयोर्विवेक कथमेतदुच्यताम् ॥ ५१ ॥

"What is bondage? Whence is its origin? How is it maintained? How is it removed? What is non spirit? What is the supreme spirit? How can one discriminate between them?" 51

श्रीगुरुरुवाच ।

धन्योऽसि कृतकृत्योऽसि पावित ते कुल त्वया ।
यदविद्याबन्धमुक्त्या ब्रह्मीभवितुमिच्छसि ॥ ५२ ॥

The Master said:

Thou art happy, thou hast obtained thy end, by thee thy family has been sanctified, in as much as thou wishest to become Brahman by getting rid of the bondage of *avidyā*. 52

ऋणमोचनकर्तारः पितुः सन्ति सुतादयः ।
बन्धमोचनकर्ता तु स्वस्मादन्यो न कश्चन ॥ ५३ ॥

Sons and others are capable of discharging a father's debts; but no one except oneself can remove (his own) bondage. 53

मस्तकन्यस्तभारादेर्दुःखमन्यैर्निवार्यते ।
क्षुधादिकृतदुःखं तु विना स्वेन न केनचित् ॥ ५४ ॥

Others can remove the pain (caused by the weight of) burdens placed on the head, but the pain (that arises) from hunger and the like cannot be removed except by oneself. 54

पथ्यमौषधसेवा च क्रियते येन रोगिणा ।
आरोग्यसिद्धिर्दृष्टास्य नान्यानुष्ठितकर्मणा ॥ ५५ ॥

The sick man is seen to recover by the aid of medicine and proper diet, but not by acts performed by others. 55

वस्तुस्वरूप स्फुटबोधचक्षुषा स्वेनैव वेद्य न तु पण्डितेन ।
चन्द्रस्वरूप निजचक्षुषैव ज्ञातव्यमन्यैरवगम्यते किम् ॥ ५६ ॥

The nature of the one reality must be known by one's own clear spiritual perception and not through a Pandit (learned man), the form of the moon must be known through one's own eye, how can it be known through (the medium of) others? 56

अविद्याकामकर्मादिपाशबन्ध विमोचितुम् ।
क शक्नुयाद् विनात्मान कल्पकोटिशतैरपि ॥ ५७ ॥

Who but oneself (*atman*) is capable of removing the bondage of *avidya*, *kama* and Karma (ignorance, passion and action) even in a thousand million of Kalpas?[1] 57

न योगेन न साख्येन कर्मणा नो न विद्यया ।
ब्रह्मात्मैकत्वबोधेन मोक्ष सिध्यति नान्यथा ॥ ५८ ॥

Liberation cannot be achieved except by the direct perception of the identity of the individual with the universal self, neither by Yoga (physical training), nor by Sāmkhya (speculative philosophy) nor by the practice of religious ceremonies, nor by mere learning 58

[1] One day of Brahmā i.e one period of cosmic activity

वीणाया रूपसौन्दर्यं तन्त्रीवादनसौष्ठवम् ।
प्रजारञ्जनमात्रं तन्न साम्राज्याय कल्पते ॥ ५९ ॥

The form and beauty of the lute (*vīnā*) and
skill in sounding its strings are for the enter-
tainment of the people and not for the estab-
lishment of an empire (in the hearts of sub-
jects through the good government of the 59
king).[1]

वाग्वैखरी शब्दझरी शास्त्रव्याख्यानकौशलम् ।
वैदुष्यं विदुषां तद्वद् भुक्तये न तु मुक्तये ॥ ६० ॥

Good pronunciation, command of language,
exegetical skill and learning, are for the delec-
tation of the learned and not for (obtaining) 60
liberation.

अविज्ञाते परे तत्त्वे शास्त्राधीतिस्तु निष्फला ।
विज्ञातेऽपि परे तत्त्वे शास्त्राधीतिस्तु निष्फला ॥ ६१ ॥

If the supreme truth remains unknown, the
study of the scriptures is fruitless; even if the

[1] To understand the purport of this *śloka* it must be remembered that the etymological derivation of the Sanskrit word for king (*rājan*) is from the root *rāj* to please. The king was the man who pleased his subjects most. A comparison of this derivation with that of the word 'king' from *cnaw*, to know, will bring out a striking difference between the old Aryan and the Teutonic minds.

supreme truth is known the study of the scriptures is useless (the study of the letter alone is useless, the spirit must be sought out by intuition) 61

शब्दजाल महारण्य चित्तभ्रमणकारणम् ।
अत प्रयत्नाज्ज्ञातव्य तत्त्वज्ञात् तत्त्वमात्मन ॥ ६२ ॥

In a labyrinth of words the mind is lost like a man in a thick forest, therefore with great efforts must be learned the truth about oneself from him who knows the truth 62

अज्ञानसर्पदष्टस्य ब्रह्मज्ञानौषध विना ।
किमु वेदैश्च शास्त्रैश्च किमु मन्त्रै किमौषधै ॥ ६३ ॥

Of what use are the Vedas to him who has been bitten by the snake of ignorance? (Of what use are) scriptures, incantations, or any medicine except the medicine of supreme knowledge? 63

न गच्छति विना पान व्याधिरौषधशब्दत ।
विनापरोक्षानुभव ब्रह्मशब्दैर्न मुच्यते ॥ ६४ ॥

Disease is never cured by (pronouncing) the name of medicine without taking it, liberation

is not achieved by the (pronunciation of the) word Brahman without direct perception 64

अकृत्वा दृश्यविलयमज्ञात्वा तत्त्वमात्मन ।
बाह्यशब्दै कुतो मुक्तिरुक्तिमात्रफलैर्नृणाम् ॥ ६५ ॥

Without dissolving the world of objects, without knowing spiritual truth, where is eternal liberation from mere external words having no result beyond their mere utterance? 65

अकृत्वा शत्रुसंहारमगत्वाखिलभूश्रियम् ।
राजाहमिति शब्दान्नो राजा भवितुमर्हति ॥ ६६ ॥

Without the conquest of enemies, without command of the treasure of a vast country, by the mere words "I am a king," it is impossible to become one 66

आप्तोक्ति खनन तथोपरि शिलाद्युत्कर्षण स्वीकृति
निक्षेप समपेक्षते नहि बहि शब्दैस्तु निर्गच्छति ।
तद्वद् ब्रह्मविदोपदेशमननध्यानादिभिर्लभ्यते
मायाकार्यतिरोहित स्वममल तत्त्व न दुर्युक्तिभि ॥ ६७ ॥

Hidden treasure does not come out at (utterance of) the simple word "out", but there must be trustworthy information, digging

and removal of stones, similarly the pure truth, itself transcending the operation of *mayā* (*mayā* here meaning the force of evolution) is not obtained without the instruction of the knowers of the supreme, together with reflection, meditation, and so forth, and not by illogical inferences 67

तस्मात् सर्वप्रयत्नेन भवबन्धविमुक्तये ।
स्वैरेव यत्न कर्तव्यो रोगादाविव पण्डितै ॥ ६८ ॥

Therefore wise men should endeavour by (using) all efforts to free themselves from the bondage of conditioned existence just as (all efforts are made) for the cure of diseases 68

यस्त्वयाद्य कृत प्रश्नो वरीयाञ्छास्त्रविन्मत ।
सूत्रप्रायो निगूढार्थो ज्ञातव्यश्च मुमुक्षुभि ॥ ६९ ॥

The excellent question now proposed by thee should be asked by those desirous of liberation, like a sage aphorism it is in agreement with the scriptures, it is brief and full of deep import 69

शृणुष्वावहितो विद्वन् यन्मया समुदीर्यते ।
तदेतच्छ्रवणात् सत्य भवबन्धाद् विमोक्ष्यसे ॥ ७० ॥

Listen attentively, O wise man, to my answer, for by listening thou shalt truly be freed from the bondage of conditioned existance. 70

मोक्षस्य हेतुः प्रथमो निगद्यते
वैराग्यमत्यन्तमनित्यवस्तुषु ।
ततः शमश्चापि दमस्तितिक्षा
न्यासः प्रसक्ताखिलकर्मणां भृशम् ॥ ७१ ॥

The chief cause of liberation is said to be complete detachment of the mind from transitory objects; after that (the acquirement of) *śama, dama, titikṣā,* and a thorough renunciation of all Karma (religious and other acts of the attainment of any object of personal desire). 71

ततः श्रुतिस्तन्मननं सतत्त्वध्यानं चिरं नित्यनिरन्तरं मुनेः ।
ततोऽविकल्पं परमेत्य विद्वानिहैव निर्वाणसुखं समृच्छति ॥ ७२ ॥

Then the wise student (should devote himself) daily without intermission to the study of the scriptures, to reflection and meditation on the truths therein contained; then (finally) having got rid of ignorance the wise man

enjoys the bliss of Nirvāṇa even while on this earth 72

यद् बोद्धव्य तवेदानीमात्मानात्मविवेचनम् ।
तदुच्यते मया सम्यक् श्रुत्वात्मन्यवधारय ॥ ७३ ॥

The discrimination between spirit and non-spirit which it is now necessary for thee to understand is being related by me, listen carefully and realize it in thyself 73

मज्जास्थिमेद पलरक्तचर्मत्वगाह्वयैर्धातुभिरेभिरन्वितम् ।
पादोरुवक्षोभुजपृष्ठमस्तकैरङ्गैरुपाङ्गैरुपयुक्तमेतत् ॥ ७४ ॥
अह ममेति प्रथित शरीर मोहास्पद स्थूलमितीर्यते बुधै ।
नभोनभस्वद्दहनाम्बुभूमय सूक्ष्माणि भूतानि भवन्ति तानि ॥७५॥

The wise call this the gross body which is the combination of marrow, bone, fat, flesh, blood, chyle and semen and is made up of feet, breast, arms, back, head, limbs, and organs It is the cause giving rise to ignorance and the delusion "I" and "my" The subtle elements are *akasa*, air, fire, water and earth (the higher principles of these elements are to be understood here) 74, 75

परस्परांशैर्मिलितानि भूत्वा स्थूलानि च स्थूलशरीरहेतव ।
मात्रास्तदीया विषया भवन्ति शब्दादय पञ्च सुखाय भोक्तु ॥

By mixture with one another they become the gross elements and causes of the gross body Their functions are the production of the five senses and these are intended for the experience of their possessor 76

य एषु मूढा विषयेषु बद्धा रागोरुपाशेन सुदुर्दमेन ।
आयान्ति निर्यान्त्यध ऊर्ध्वमुच्चैः स्वकर्मदूतेन जवेन नीताः ॥७७॥

Those deluded ones who are bound to worldly objects by the bonds of strong desire, difficult to be broken, are forcibly carried along by the messenger, their own Karma, to heaven (*svarga*), earth and hell (*naraka*) 77

शब्दादिभिः पञ्चभिरेव पञ्च पञ्चत्वमापुः स्वगुणेन बद्धाः ।
कुरङ्गमातङ्गपतङ्गमीनभृङ्गा नरः पञ्चभिरञ्चितः किम् ॥ ७८ ॥

Severally bound by the qualities of the five (senses) sound and the rest, five (creatures) meet with their death, namely the deer, elephant, moth, fish and black bee, [1] what then of man bound by all (the senses) jointly? 78

[1] ... that music exercises a powerful fascinating effect on ... [illegible]

दोषेण तीव्रो विषयः कृष्णसर्पविषादपि ।
विषं निहन्ति भोक्तारं द्रष्टारं चक्षुषाप्ययम् ॥ ७९ ॥

In point of virulence sensuous objects are more fatal than the poison of the black snake (*Naja Tripudians*), poison only kills one who imbibes it, but sensuous objects can kill (spiritually) even by their mere outward appearance (literally by the mere sight of them) 79

विषयाशामहापाशाद्यो विमुक्तः सुदुस्त्यजात् ।
स एव कल्पते मुक्त्यै नान्यः षट्शास्त्रवेद्यपि ॥ ८० ॥

He who is free from the great bondage of desires, so difficult to avoid, is alone capable of liberation, not another, even though versed in the six systems of philosophy 80

आपातवैराग्यवतो मुमुक्षून् भवाब्धिपारं प्रतियातुमुद्यतान् ।
आशाग्रहो मज्जयतेऽन्तराले निगृह्य कण्ठे विनिवर्त्य वेगात् ॥८१॥

Those only sentimentally desirous of liberation and only apparently free from passion, seeking to cross the ocean of conditioned existence, are seized by the shark of desire,

forehead against the pine tree Sanskrit writers frequently mention this circumstance The moth fish and bee are respectively attracted by sight taste and smell

being caught by the neck, forcibly dragged into the middle and drowned. 81

विषयाख्यग्रहो येन सुविरक्त्यसिना हतः ।
स गच्छति भवाम्भोधेः पारं प्रत्यूहवर्जितः ॥ ८२ ॥

He only who slays the shark of desire with the sword of supreme dispassion, reaches without obstacles the other side of the ocean of conditioned existence. 82

विषमविषयमार्गैर्गच्छतोऽनच्छबुद्धेः
प्रतिपदमभियातो मृत्युरप्येष विद्धि ।
हितसुजनगुरूक्त्या गच्छतः स्वस्य युक्त्या
प्रभवति फलसिद्धिः सत्यमित्येव विद्धि ॥ ८३ ॥

The mind of him who treads the rugged path of sensuous objects becomes turbid, death awaits him at every step like a man who goes out on the first day of the month (according to the saying of the astrologers);[1] but whoever treads the right path under the instruction of a *guru* or a good man who looks after his spiritual welfare, will obtain by his own

[1] There is here a play on the word *pratipada*, which means both "the first step" and "the first day".

intuition the accomplishment of his object, know this to be truth 83

मोक्षस्य काङ्क्षा यदि वै तवास्ति त्यजातिदूराद्विषयान् विष यथा ।
पीयूषवत् तोषदयाक्षमार्जवप्रशान्तिदान्तीर्भज नित्यमादरात् ॥

If the desire for liberation exists in thee, sensuous objects must be left at a great distance as if they were poison, thou must constantly and fervently seek contentment as if it were ambrosia, also kindness, forgiveness, sincerity, tranquillity and self control 84

अनुक्षण यत् परिहृत्य कृत्यमनाद्यविद्याकृतबन्धमोक्षणम् ।
देह परार्थोऽयममुष्य पोषणे य सज्जते स स्वमनेन हन्ति ॥८५॥

Whoever attends only to the feeding of his own body, doing no good to others and constantly avoids his own duty and not seeking liberation from the bondage caused by ignorance, kills himself 85

शरीरपोषणार्थी सन् य आत्मान दिदृक्षति ।
ग्राह दारुधिया धृत्वा नदीं तर्तु स गच्छति ॥ ८६ ॥

He who lives only to nourish his own body, is like one who crosses a river on an alligator thinking it to be a log of wood 86

मोह एव महामृत्युर्मुमुक्षोर्वपुरादिषु ।
मोहो विनिर्जितो येन स मुक्तिपदमर्हति ॥ ८७ ॥

For one desirous of liberation, desires pertaining to the body, etc lead to the great death, he who is free from such desires is alone fit to gain liberation 87

मोह जहि महामृत्यु देहदारसुतादिषु ।
य जित्वा मुनयो यान्ति तद्विष्णो परम पदम् ॥ ८८ ॥

Conquer the great death—desire for the (sake of) the body, wife, son, and so on Having conquered it the ascetics (*munis*) enter the supreme abode of Visnu (i e attain union with the Logos who resides in the bosom of Parabrahman) 88

त्वङ्मांसरुधिरस्नायुमेदोमज्जास्थिसंकुलम् ।
पूर्णं मूत्रपुरीषाभ्यां स्थूलं निन्द्यमिदं वपु ॥ ८९ ॥

This gross body which we condemn is made up of skin, flesh, blood, nerves, fat, marrow and bones, and is filled with filth 89

पञ्चीकृतेभ्यो भूतेभ्य स्थूलेभ्य पूर्वकर्मणा ।
समुत्पन्नमिदं स्थूलं भोगायतनमात्मन ।
अवस्था जागरस्तस्य स्थूलार्थानुभवो यत ॥ ९० ॥

This gross body, produced out of the five gross elements themselves produced by the quintupling process, through previous Karma, is the vehicle of earthly enjoyments In the waking state of that body gross objects are perceived 90

बाह्येन्द्रियैः स्थूलपदार्थसेवां स्रक्चन्दनस्त्र्यादिविचित्ररूपाम् ।
करोति जीवः स्वयमेतदात्मना तस्मात् प्रशस्तिर्वपुषोऽस्य जागरे ॥

The ego embodied in this through the external organs enjoys gross objects such as the various forms of chaplets of flowers, sandal-wood, woman and so forth [1] Therefore it is conscious of the body in its waking state 91

सर्वोऽपि बाह्यसंसारः पुरुषस्य यदाश्रयः ।
विद्धि देहमिदं स्थूलं गृहवद् गृहमेधिनः ॥ ९२ ॥

Know that this gross body, on which depend all the external manifestations of the *purusa*,[2] is but like the house of the householder 92

[1] Typical of all sensuous objects.
[2] This word is not to be understood here as the absolute self but merely the embodied self. *Purusa* literally means the dweller in the city that is in the body It is derived from *pura* which means the city or body, and *usa* a derivative of the verb *vas* to dwell.

स्थूलस्य संभवजरामरणानि धर्माः
स्थौल्यादयो बहुविधाः शिशुताद्यवस्थाः ।
वर्णाश्रमादिनियमा बहुधामयाः स्युः
पूजावमानबहुमानमुखा विशेषाः ॥ ९३ ॥

The products of the gross (body) are birth, decrepitude, and death. Its stages of development are childhood[1] and the rest. To the body, subject to diseases, belong the innumerable regulations concerning caste and condition,[2] as do also honour, disgrace, adulation and the like. 93

बुद्धीन्द्रियाणि श्रवणं त्वगक्षि घ्राणं च जिह्वा विषयावबोधनात् ।
वाक्पाणिपादं गुदमप्युपस्थः कर्मेन्द्रियाणि प्रवणेन कर्मसु ॥९४॥

Intellect, hearing, touch, sight, smell and taste (are called) senses by reason of their conveying perceptions of gross objects Speech, hands, feet, etc. are called organs of action because through them acts are performed. 94

[illegible]

निगद्यतेऽन्तःकरणं मनोधीरहंकृतिश्चित्तमिति स्ववृत्तिभिः ।
मनस्तु संकल्पविकल्पनादिभिर्बुद्धिः पदार्थाध्यवसायधर्मतः ॥
अत्राभिमानादहमित्यहंकृतिः स्वार्थानुसन्धानगुणेन चित्तम् ॥९६॥

The *manas*, *buddhi*, *ahamkrti* and *citta*, with their functions, are called the internal instruments *Manas* is (so called) by reason of (its) postulating and doubting, *buddhi* by reason of (its) property of (arriving at a) fixed judgment about objects, *ahamkrti* arises from egotism, and *citta*, is so called on account of its property of concentrating the mind on one's own interest 95, 96

प्राणापानव्यानोदानसमाना भवत्यसौ प्राणः ।
स्वयमेव वृत्तिभेदाद् विकृतिभेदात् सुवर्णसलिलवत् ॥ ९७ ॥

Vitality (*prana*, the second principle), by the difference of its functions and modifications becomes like gold, water [1] and so on, *prana*, *apana*, *vyana*, *udana* and *samana* 97

वागादि पञ्च श्रवणादि पञ्च प्राणादि पञ्चाभ्रमुखानि पञ्च ।
बुद्ध्याद्यविद्यापि च कामकर्मणी पुर्यष्टकं सूक्ष्मशरीरमाहुः ॥९८॥

[1] As gold is transformed by modifications of form into bracelets, earrings, etc. and water by change of function, becomes steam or ice or modifies its form according to the vessel in which it is contained so vitality receives different forms in accordance with the different functions it assumes.

The five (faculties) beginning with speech, the five (organs) beginning with the ear, the five (vital airs) beginning with *prana*, the five (elements) beginning with *akasa*, *buddhi* (intellect) and the rest, *avidya* (ignorance) whence *kama* (desire) and Karma (action) constitute a body called *suksma* (subtle) body 98

इद शरीर शृणु सूक्ष्मसज्ञित लिङ्ग त्वपञ्चीकृतभूतसभवम् ।
सवासन कर्मफलानुभावक स्वाज्ञानतोऽनादिरुपाधिरात्मन ॥९९॥

Listen! This body produced from five subtle elements is called *suksma* as also *linga* (characteristic) *sarira*, it is the field of desires, it experiences the consequences of Karma (prior experience), it (with the *karana sarira* added) being ignorant, has no beginning, and is the *upadhi* (vehicle) of *atman* 99

स्वप्नो भवत्यस्य विभक्त्यवस्था स्वमात्रशेषेण विभाति यत्र ।
स्वप्ने तु बुद्धि स्वयमेव जाग्रत्कालीननानाविधवासनाभि ॥१००॥

The characteristic condition of this body is the dreamy state, this state is distinguished from the waking state by the peculiar manner in which its senses work, in the dreamy state mind itself revives the condition created by the desires of the waking state 100

कर्त्रादिभाव प्रतिपद्य राजते यत्र स्वय भाति ह्यय परात्मा ।
धीमात्रकोपाधिरशेषसाक्षी न लिप्यते तत्कृतकर्मलेशै ।
यस्मादसङ्गस्तत एव कर्मभिर्न लिप्यते किंचिदुपाधिना कृतै ॥

This body having attained the condition of the actor manifests itself In it shines the absolute self (seventh principle) which has as its vehicle intellect (higher fifth principle) and which is unaffected by any Karma as if an independent witness Because it (seventh principle) is free from all union, it is unaffected by the action of any *upadhi* 101

सर्वव्यापृतिकरण लिङ्गमिद स्याच्चिदात्मन पुस ।
वास्यादिकमिव तक्ष्णस्तेनैवात्मा भवत्यसङ्गोऽयम् ॥ १०२ ॥

This *linga sarira* performs all actions as the instrument of *atman* just as the chisel and other tools (perform the actions) of the carpenter, for this reason the *atman* is free from all union 102

अन्धत्वमन्दत्वपटुत्वधर्मा सौगुण्यवैगुण्यवशाद्धि चक्षुष ।
बाधिर्यमूकत्वमुखास्तथैव श्रोत्रादिधर्मा न तु वेत्तुरात्मन ॥ १०३॥

The properties of blindness, weakness and adaptability exist on account of the good or

bad condition of the eye; similarly deafness, dumbness and so on are properties of the ear and are not to be considered as belonging to the self. 103

उच्छ्वासनिःश्वासविजृम्भणक्षुतप्रस्पन्दनाद्युत्क्रमणादिकाः क्रियाः ।
प्राणादिकर्माणि वदन्ति तज्ज्ञाः प्राणस्य घर्मावशनापिपासे ॥

In-breathing, out-breathing, yawning, sneezing and so forth are actions of *prāṇa* and the rest, say the wise men; the property of vitality is manifested in hunger and thirst. 104

अन्तःकरणमेतेषु चक्षुरादिषु वर्ष्मणि ।
अहमित्यभिमानेन तिष्ठत्याभासतेजसा ॥ १०५ ॥

The internal organ is in communication with the path of the eye and the rest, and by reason of the specializing (of the whole) the ego [1] (*ahamkāra*) is manifested. 105

[1] [illegible] ...ing, otherwise it [illegible] In reality the [illegible] ...elf through the [illegible] which may be egotism (*ahamkāra*) by the [illegible]. That this object is different from described as "I am the seer". the egotism itself is clear from the fact that there exist other [illegible] ...ilar nature strung together or connected by the [illegible] similar concepts.

अहंकारः स विज्ञेयः कर्ता भोक्ताभिमान्ययम् ।
सत्त्वादिगुणयोगेन चावस्थात्रयमश्नुते ॥ १०६ ॥

This ego which is the subject of enjoyment and experience is to be known as *ahamkāra*.[1] It attains three conditions by association with the qualities,[2] *sattva* and the rest. 106

विषयाणामानुकूल्ये सुखी दुःखी विपर्यये ।
सुखं दुःखं च तद्धर्मः सदानन्दस्य नात्मनः ॥ १०७ ॥

By the agreeableness of objects it becomes happy and by the contrary unhappy; happiness and unhappiness are its properties and not of *ātman* which is the eternal bliss 107

आत्मार्थत्वेन हि प्रेयान् विषयो न स्वतः प्रियः ।
स्वत एव हि सर्वेषामात्मा प्रियतमो यतः ॥ १०८ ॥

[1] It will be seen that hitherto only sensational consciousness of objects has been treated But in every act of sensational consciousness is involved the consciousness of the self that experiences sensation, when I become conscious, say for instance of a book, there are two distinct branches into which that consciousness resolves itself I am conscious of the book and I am conscious of the fact that I am conscious of the book This latter branch of consciousness or reflection, consciousness or self-consciousness is egotism or *ahamkara*

[2] The qualities are *sattva* or pleasure and goodness, *rajas* pain and passional activity, *tamas* indifference or dullness. In association with these qualities, forming the three classes into which objects are divided the egotism attains its three conditions. The excess of *sattva* produces super-human conditions, excess of *rajas* human and excess of *tamas* sub-human existence.

Objects become dear not in themselves but by reason of their usefulness to the self because the self is the most beloved of all. 108

तत आत्मा सदानन्दो नास्य दुःखं कदाचन ।
यत्सुषुप्तौ निर्विषय आत्मानन्दोऽनुभूयते ।
श्रुतिः प्रत्यक्षमैतिह्यमनुमानं च जाग्रति ॥ १०९ ॥

Therefore the *ātman* is the eternal bliss, for it there is no pain. The bliss of the *ātman*, dissociated from all objects which is experienced in dreamless slumber, is during waking perceived by direct cognition,[1] by instruction and by inference. 109

अव्यक्तनाम्नी परमेशशक्तिरनाद्यविद्या त्रिगुणात्मिका परा ।
कार्यानुमेया सुधियैव माया यया जगत् सर्वमिदं प्रसूयते ॥११०॥

The supreme *māyā* out of which all this universe is born, which is *parameśaśakti* (the power of the supreme Lord) called *avyakta* (unmanifested) and which is the beginningless *avidyā* (ignorance) having the three *gunas* (qualities), is to be inferred through its effects by (our) intelligence. 110

[1] Which practical psychology or occultism gives.

सन्नाप्यसन्नाप्युभयात्मिका नो भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो महाद्भुतानिर्वचनीयरूपा ॥१११॥

This *maya* is neither noumenal nor phenomenal nor is it essentially both, it is neither differentiated nor is it undifferentiated nor is it essentially both, it is neither particled nor is it the unparticled nor is it essentially both, it is of the most wonderful and indescribable form 111

शुद्धाद्वयब्रह्मविबोधनाश्या सर्पभ्रमो रज्जुविवेकतो यथा ।
रजस्तम सत्त्वमिति प्रसिद्धा गुणास्तदीया प्रथितै स्वकार्यै ॥

Its effects can be destroyed by the realization of the non dual Brahman, as the illusion of the serpent in the rope is destroyed by the realization of the rope The qualities of it are called *rajas*, *tamas* and *sattva* and these are known by their effects 112

विक्षेपशक्ती रजस क्रियात्मिका
यत प्रवृत्ति प्रसृता पुराणी ।
रागादयोऽस्या प्रभवन्ति नित्य
दु खादयो ये मनसो विकारा ॥ ११३ ॥

The power of *rajas* is extension (*viksepa*), which is the essence of action and from which the pre existing tendencies to action were produced, and the modifications of the mind known, as attachment and other qualities productive of sorrow are always produced by it 113

काम क्रोधो लोभदम्भाद्यसूयाहङ्कारेर्ष्यामत्सराद्यास्तु घोरा ।
धर्मा एते राजसा पुम्प्रवृत्तिर्यस्मादेषा तद्रजो बन्धहेतु ॥ ११४ ॥

Lust and anger, greed, arrogance, malice, aversion, personality, jealousy and envy are the terrible properties of *rajas*, therefore by this quality is produced inclination to action, for this reason *rajas* is the cause of bondage 114

एषावृतिर्नाम तमोगुणस्य शक्तिर्यया वस्त्ववभासतेऽन्यथा ।
सैषा निदान पुरुषस्य संसृतेर्विक्षेपशक्तेः प्रसरस्य हेतु ॥ ११५ ॥

The power of *tamas* is called *avrti* (enveloping) by the force of which one thing appears as another, it is this force which is the ultimate cause of the conditioned existence of the ego and the exciting cause for the operation of the force of extension (*viksepa*) 115

प्रज्ञावानपि पण्डितोऽपि चतुरोऽप्यत्यन्तसूक्ष्मात्मदृग्
व्यालीढस्तमसा न वेत्ति बहुधा सम्बोधितोऽपि स्फुटम् ।
भ्रान्त्यारोपितमेव साधु कलयत्यालम्बते तद्गुणात्
हन्तासौ प्रबला दुरन्ततमस शक्तिर्महत्यावृति ॥ ११६ ॥

Even though intelligent, learned, skilful, extremely keen-sighted in self examination and properly instructed in various ways, one cannot exercise discrimination, if enveloped by *tamas*, but, on account of ignorance one considers as real that which arises out of error, and depends upon the properties of objects produced by error Alas! for him! great is the enveloping power of *tamas* and irrepressible! 116

अभावना वा विपरीतभावना सभावना विप्रतिपत्तिरस्या ।
ससर्गयुक्त न विमुञ्चति ध्रुव विक्षेपशक्ति क्षपयत्यजस्रम् ॥११७॥

Absence of right perception, contradictory thinking, thinking of possibilities, taking unsubstantial things for substance, belong to *rajas* One associated with *rajas* is perpetually carried away by its expansive power 117

अज्ञानमालस्यजडत्वनिद्राप्रमादमूढत्वमुखास्तमोगुणा ।
एतै प्रयुक्तो न हि वेत्ति किंचिन्निद्रालुवत् स्तम्भवदेव तिष्ठति॥११८॥

Ignorance, laziness, dullness, sleep, delusion, folly and others are the qualities of *tamas* One possessed by these perceives nothing correctly but remains as if asleep or like a post 118

सत्त्व विशुद्ध जलवत् तथापि ताभ्या मिलित्वा सरणाय कल्पते ।
यत्रात्मबिम्ब: प्रतिबिम्बित सन् प्रकाशयत्यर्क इवाखिल जडम् ॥

Pure *sattva*, even though mixed with these two, in the same way as one kind of water mixes with another,[1] becomes the means of salvation, (for) the reflection of the absolute self (supreme spirit), received by *sattva*, sunlike manifests the universe of objects 119

मिश्रस्य सत्त्वस्य भवन्ति धर्मास्त्वमानिताद्या नियमा यमाद्या: ।
श्रद्धा च भक्तिश्च मुमुक्षुता च दैवी च सपत्तिरसन्निवृत्ति: ॥१२०॥

The properties of mixed *sattva*, are self-respect, self regulation, self-control and the rest, reverence, regard, desire for liberation, godlike attributes and abstinence from evil 120

विशुद्धसत्त्वस्य गुणा प्रमाद स्वात्मानुभूति परमा प्रशान्ति ।
तृप्ति प्रहर्ष. परमात्मनिष्ठा यया सदानन्दरस समृच्छति ॥१२१॥

[1] i e indistinguishably

The properties of pure *sattva* are purity, perception of the *ātman* within us, supreme tranquillity, a sense of contentment, cheerfulness, concentration of mind upon the self by which a taste of eternal bliss is obtained. 121

अव्यक्तमेतत् त्रिगुणैर्निरुक्तं तत् कारणं नाम शरीरमात्मनः ।
सुषुप्तिरेतस्य विभक्त्यवस्था प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः ॥ १२२ ॥

The unmanifested (*avyaktam*) indicated by these three qualities is the (cause of) *kārana śarīra* (causal body) of the ego. The state of its manifestation is dreamless slumber, in which the functions of all organs and of the *buddhi* are latent. 122

सर्वप्रकारप्रमितिप्रशान्तिर्बीजात्मनावस्थितिरेव बुद्धेः ।
सुषुप्तिरेतस्य किल प्रतीतिः किंचिन्न वेद्मीति जगत्प्रसिद्धेः ॥१२३॥

Dreamless slumber is that state in which all consciousness is at rest, and intellect (*buddhi*) remains in a latent state; it is known as a state in which there is no knowledge. 123

देहेन्द्रियप्राणमनोऽहमादयः सर्वे विकारा विषयाः सुखादयः ।
व्योमादिभूतान्यखिलं च विश्वमव्यक्तपर्यन्तमिदं ह्यनात्मा ॥१२४॥

The body, organs, vitality, mind (*manas*), ego and the rest, all differentiations, the objects of sense, enjoyment and the rest, *ākāśa* and other elements composing this endless universe, including the *avyaktam* (unmanifested), are the not-spirit. 124

माया मायाकार्यं सर्वं महदादि देहपर्यन्तम् ।
असदिदमनात्मतत्त्वं विद्धि त्वं मरुमरीचिकाकल्पम् ॥ १२५ ॥

Māyā, all the functions of *māyā*—from *mahat*[1] to the body—know to be *asat* (*prakṛti* or the unreal objectivity) like the mirage of the desert by reason of their being the non-ego. 125

अथ ते सम्प्रवक्ष्यामि स्वरूपं परमात्मनः ।
यद् विज्ञाय नरो बन्धान्मुक्तः कैवल्यमश्नुते ॥ १२६ ॥

Now I shall tell you the essential form (*svarūpa*) of the supreme spirit (Paramātman), knowing which, man freed from bondage attains isolation (reality of being). 126

अस्ति कश्चित् स्वयं नित्यमहंप्रत्ययलम्बनः ।
अवस्थात्रयसाक्षी सन् पञ्चकोशविलक्षणः ॥ १२७ ॥

[1] *Buddhi*, the first manifestation of *prakṛti*.

An eternal somewhat, upon which the conviction relating to the ego rests, exists as itself, being different from the five sheaths and the witness of the three conditions 127

यो विजानाति सकलं जाग्रत्स्वप्नसुषुप्तिषु ।
बुद्धितद्वृत्तिसद्भावमभावमहमित्ययम् ॥ १२८ ॥

Who during waking, dreaming, and dreamless slumber knows the mind and its functions which are goodness and its absence—this is the ego 128

यः पश्यति स्वयं सर्वं यं न पश्यति कश्चन ।
यश्चेतयति बुद्ध्यादि न तद् यं चेतयत्ययम् ॥ १२९ ॥

Who by himself sees[1] everything, who is not seen by any one, who vitalizes *buddhi* and the others and who is not vitalized by them—this is the *atman* 129

येन विश्वमिदं व्याप्तं यं न व्याप्नोति किंचन ।
अभारूपमिदं सर्वं यं भान्तमनुभात्ययम् ॥ १३० ॥

The *atman* is that by which this universe is pervaded, which nothing pervades, which

[1] Cognizes.

ings to shine, but which all things e to shine. 130

ग देहेन्द्रियमनोधियः ।
षु वर्तन्ते प्रेरिता इव ॥ १३१ ॥

 of its proximity alone the body, , *manas* and *buddh* apply themeir proper objects as if applied e else). 131

त्ता विषयाश्च सुखादयः ।
वेद्यन्ते घटवद् येन नित्यबोधस्वरूपिणा ॥ १३२ ॥

By it having the form of eternal consciousness all objects from *akamkāra* to the body and pleasure and the rest are perceived as a jar (is perceived by us). 132

एषोऽन्तरात्मा पुरुषः पुराणो निरन्तराखण्डसुखानुभूतिः ।
सदैकरूपः प्रतिबोधमात्रो येनेषिता वागसवश्चरन्ति ॥ १३३ ॥

This *puruṣa*, the essential *ātman*[1] is primeval, perpetual, unconditioned, absolute happiness, eternally having the same form and being knowledge itself—impelled by whom speech (*vāk*) and the vital airs move. 133

[1] Because it is manifested as itself in the manifested universe.

अत्रैव सत्त्वात्मनि धीगुहाया-
मव्याकृताकाश उरुप्रकाश ।
आकाश उच्चै रविवत् प्रकाशते
स्वतेजसा विश्वमिदं प्रकाशयन् ॥ १३४ ॥

This unmanifested spiritual consciousness begins to manifest like the dawn in the pure heart, and shining like the midday sun in the "cave of wisdom"[1] illuminating whole universe 134

ज्ञाता मनोऽहङ्कृतिविक्रियाणां देहेन्द्रियप्राणकृतक्रियाणाम् ।
अयोऽग्निवत् ताननुवर्तमानो न चेष्टते नो विकरोति किंचन ॥१३५॥

The knower of the modifications (operations)[2] of the *manas* and *ahamkrti*, of the actions performed by the body, organs and vitality present in them, as the fire is present in the iron (heated by fire), does not act nor modify (in the same sense as the above), nor follow (their actions) 135

न जायते नो म्रियते न वर्धते न क्षीयते नो विकरोति नित्य ।
विलीयमानेऽपि वपुष्यमुष्मिन् न लीयते कुम्भ इवाम्बरं स्वयम् ॥

[1] i.e. the *sanctum* ... See "Places of Pilgrimage in India" quoted on pp. 8-91 of the *Esoteric Writings* of T. Subba Row (Second Edition)

[2] viz. vitality the organs etc

That eternal is not born, does not die, or grow or decay or modify, is not itself dissolved by the dissolution of this body, as space (is not dissolved) by the dissolution of the jar 136

प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः
सदसदिदमशेषं भासयन् निर्विशेषः ।
विलसति परमात्मा जाग्रदादिष्ववस्था-
स्वहमहमिति साक्षात् साक्षिरूपेण बुद्धेः ॥ १३७ ॥

The supreme spirit (Paramatman), different from *prakriti* and its modifications having for its essential characteristic pure consciousness is unparticled, manifests this infinity of reality and unreality—the underlying essence of the notion "I", "I"—manifests[1] itself in the conditions, waking and the rest, as the witness (or subject) of *buddhi* 137

नियमितमनसामुं त्वं स्वमात्मानमात्म-
न्ययमहमिति साक्षाद् विद्धि बुद्धिप्रसादात् ।
जनिमरणतरङ्गापारसंसारसिन्धुं
प्रतर भव कृतार्थो ब्रह्मरूपेण संस्थः ॥ १३८ ॥

[1] The original word is *sphurati*, "plays". I am compelled to sacrifice in the translation the suggestion in the original as to the absence of want and therefore of a motive for action in the absolute ego.

O disciple, with mind under control, directly perceive this, the *ātman* in thyself as—"this I am"—through the tranquillity of *buddhi* cross the shoreless sea of changeful existence, whose billows are birth and death, and accomplish thy end, resting firmly in the form of Brahman. 138

अतोऽनात्मन्यहमिति मतिर्बन्ध एषोऽस्य पुंसः
प्राप्तोऽज्ञानाज्जननमरणक्लेशसंपातहेतुः ।
येनैवायं वपुरिदमसत् सत्यमित्यात्मबुद्ध्या
पुष्यत्युक्षत्यवति विषयैस्तन्तुभिः कोशकृद्वत् ॥ १३९ ॥

Bondage is the conviction[1] of the "I" as being related to the non-ego; from the ignorance (or error)[2] arising out of this springs forth the cause of the birth, death, and

[1] The original word is *mati* which is a synonym for *buddhi* Bondage therefore is that condition or modification of *buddhi* in [illegible]

suffering of the individual so conditioned. And it is from this (error) alone that (he) nourishes, anoints and preserves this body mistaking the unreal for the real and gets enveloped in objects of sense in the same way as a cocoon maker (*larva*) gets enveloped in its own secretion. 139

अतस्मिंस्तद्बुद्धिः प्रभवति विमूढस्य तमसा
विवेकाभावाद्वै स्फुरति भुजगे रज्जुधिषणा ।
ततोऽनर्थव्रातो निपतति समादातुरधिक-
स्ततो योऽसद्ग्राहः स हि भवति बन्धः शृणु सखे ॥ १४० ॥

O friend listen! The notion of ego in one deluded by *tamas* becomes strengthened in this (*asat*). From such absence of discrimination springs forth the notion[1] of rope in the snake. From this a mass of great suffering befalls the entertainer of such a notion. Therefore the acceptance of *asat* as the "I" is bondage.[2] 140

[1] The original word is *adhyāsa*. It signifies that subconscious activity which goes on during the vivid cognition of any particular state of consciousness and becomes realized in the succeeding state. Thus the *adhyāsa* of waking consciousness becomes real and objective in dream life. See Śaṃkara's commentary on the opening stanza of Gaudapāda's *Kārikā* on the Māṇḍukya Upanishad.

[2] In other words bondage is the condition in which the notion of *I* has any content which is objective, in the largest sense of the word. But as there are grades of liberation this definition of bondage is to be taken as the absolute limit.

अखण्डनित्याद्वयबोधशक्त्या स्फुरन्तमात्मानमनन्तवैभवम् ।
समावृणोत्यावृतिशक्तिरेषा तमोमयी राहुरिवार्कबिम्बम् ॥ १४१ ॥

The enveloping power of *tamas* completely enshrouds this *ātman*, having infinite powers (*vibhava*), manifested by the indivisible, eternal, non dual power of knowledge, as *rahu* (the shadow of the moon) enshrouds the sun's orb 141

तिरोभूते स्वात्मन्यमलतरतेजोवति पुमा-
नानात्मानं मोहादहमिति शरीरं कलयति ।
ततः कामक्रोधप्रभृतिभिरमुं बन्धकगुणैः
परं विक्षेपाख्या रजस उरुशक्तिर्व्यथयति ॥ १४२ ॥

On the disappearance from the *atman* of an individual's knowledge of identity with it—a knowledge which possesses supremely stainless radiance—the individual in delusion imagines this body which is not self to be the Self Then the great power of *rajas* called *vikṣepa* (extension) gives great pain to this individual by the ropes of bondage (such as) lust, anger, etc 142

महामोहग्राहग्रसनगलितात्मावगमनो
धियो नानावस्थाः स्वयमभिनयंस्तद्गुणतया ।

अपारे संसारे विषयविषपूरे जलनिधौ
निमज्योन्मज्याय भ्रमति कुमतिः कुत्सितगतिः ॥ १४३ ॥

This man of perverted intellect, being deprived of the real knowledge of the *ātman* through being devoured by the shark of great delusion, is subject to conditioned existence on account of this expansive energy (*vikṣepa*). Hence he, contemptible in conduct, rises and falls in this ocean of conditioned existence, full of poison. 143

भानुप्रभासञ्जनिताभ्रपङ्क्तिर्भानुं तिरोधाय विजृम्भते यथा ।
आत्मोदिताहंकृतिरात्मतत्त्वं तथा तिरोधाय विजृम्भते स्वयम् ॥

As clouds produced (i.e. rendered visible) by the rays of the sun manifest themselves by hiding the sun, so egotism arising through connection with the *atman* (or ego) manifests itself by hiding the real character of the *atman* (or ego). 144

कवलितदिननाथे दुर्दिने सान्द्रमेघै-
र्व्यथयति हिमझञ्झावायुरुग्रो यथैतान् ।
अविरततमसात्मन्यावृते मूढबुद्धिं
क्षपयति बहुदुःखैस्तीव्रविक्षेपशक्तिः ॥ १४५ ॥

As on the unpropitious day when thick clouds devour the sun, sharp, cold blasts torment the clouds, so when the ego is without intermission enveloped by *tamas* the man with deluded *buddhi* is, by the intense expansive power (*viksepa*) goaded on by many sufferings 145

एताभ्यामेव शक्तिभ्यां बन्धः पुंसः समागतः ।
याभ्यां विमोहितो देहं मत्वात्मानं भ्रमत्ययम् ॥ १४६ ॥

By these two powers is produced the bondage of the individual, deluded by these two he thinks the body to be the *atman* 146

बीजं संसृतिभूमिजस्य तु तमो देहात्मधीरङ्कुरो
रागः पल्लवमम्बु कर्म तु वपुः स्कन्धोऽसवः शाखिकाः ।
अग्राणीन्द्रियसंहतिश्च विषयाः पुष्पाणि दुःखं फलं
नानाकर्मसमुद्भवं बहुविधं भोक्तात्र जीवः खगः ॥ १४७ ॥

Of the tree of conditioned life truly the seed is *tamas*, the sprout is the conviction that the body is the ego, attachment is the leaf, Karma truly is the sap, the body the trunk, the vital airs are the branches of which the tops are the organs, the flowers the objects (of the

organs), the fruit the variety of sufferings from manifold Karma, and *jiva*[1] is the bird that feeds 147

अज्ञानमूलोऽयमनात्मबन्धो नैसर्गिकोऽनादिरनन्त ईरितः ।
जन्माप्ययव्याधिजरादिदुःखप्रवाहपातं जनयत्यमुष्य ॥ १४८ ॥

The bondage of non-ego, rooted in ignorance, produces the torrent of all birth, death, sickness, old age and other evils of this (the *jiva*), which is in its own nature manifest without beginning or end 148

नास्त्रैर्न शस्त्रैरनिलेन वह्निना छेत्तुं न शक्यो न च कर्मकोटिभिः ।
विवेकविज्ञानमहासिना विना धातुः प्रसादेन सितेन मञ्जुना ॥ १४९ ॥

This bondage is incapable of being severed by weapons of offence or defence, by wind, or by fire or by tens of millions of acts,[2] but only by the great sword of discriminative knowledge, sharp and shining, through the favour of Yoga[3] 149

श्रुतिप्रमाणैकमतेः स्वधर्मनिष्ठा तयैवात्मविशुद्धिरस्य ।
विशुद्धबुद्धेः परमात्मवेदनं तेनैव संसारसमूलनाशः ॥ १५० ॥

[1] *Individual ego*
[2] Religious sacrifices, etc
[3] *Dhatu* is used in this sense in several Upanishads also.

For a man having his mind fixed upon the conclusions of the Vedas (there is) the application to the duties prescribed for him, from such application comes the self-purification of the *jiva*. In the purified *buddhi* is the knowledge of the supreme ego and from that is the extinction of conditioned life down to its roots 150

कोशैरन्नमयाद्यैः पञ्चभिरात्मा न संवृतो भाति ।
निजशक्तिसमुत्पन्नैः शैवलपटलैरिवाम्बु वापीस्थम् ॥ १५१ ॥

As the water in the tank covered by a collection of moss does not show itself, so the *atman* enveloped by the five sheaths, produced by its own power and beginning with the *annamaya*, does not manifest itself 151

तच्छैवालापनये सम्यक् सलिलं प्रतीयते शुद्धम् ।
तृष्णासन्तापहरं सद्यः सौख्यप्रदं परं पुंसः ॥ १५२ ॥

Upon the removal of the moss is seen the pure water capable of allaying heat and thirst, and of immediately yielding great enjoyment to man 152

पञ्चानामपि कोशानामपवादे विभात्ययं शुद्धः ।
नित्यानन्दैकरसः प्रत्यग्रूपः परः स्वयंज्योतिः ॥ १५३ ॥

When the five sheaths are removed the pure *pratyagātman* (the Logos), the eternal happiness, all pervading, the supreme self generated light shines forth 153

आत्मानात्मविवेकः कर्तव्यो बन्धमुक्तये विदुषा ।
तेनैवानन्दी भवति स्वं विज्ञाय सच्चिदानन्दम् ॥ १५४ ॥

A wise man must acquire the discrimination of spirit and not spirit, as only by realizing the self which is absolute being, consciousness and bliss, he himself becomes bliss 154

मुञ्जादिषीकामिव दृश्यवर्गात् प्रत्यञ्चमात्मानमसङ्गमक्रियम् ।
विविच्य तत्र प्रविलाप्य सर्वं तदात्मना तिष्ठति यः स मुक्तः ॥१५५॥

Whoever, having discriminated the *pratyagatman* that is without attachment or action, from the category of objects, as the reed is discriminated from the tiger grass, and having merged everything in that, finds rest by knowing that to be the true self, he is *emancipated*[1] 155

देहोऽयमन्नभवनोऽन्नमयस्तु कोशो
ह्यन्नेन जीवति विनश्यति तद्विहीनः ।

[1] i.e. By recognition of the *pratyagatman* (Logos) as the individuality in man.

त्वक्चर्ममांसरुधिरास्थिपुरीषराशि-
नायं स्वयं भवितुमर्हति नित्यशुद्धः ॥ १५६ ॥

This food produced body, which lives through food and perishes without it, and is a mass of skin, epidermis, flesh, blood, bone, and filth, is the *annamaya* sheath it cannot be regarded as the self which is eternal and pure 156

पूर्वं जनेरपि मृतेरपि नायमस्ति
जातक्षणक्षणगुणोऽनियतस्वभावः ।
नैको जडश्च घटवत् परिदृश्यमानः
स्वात्मा कथं भवति भावविकारवेत्ता ॥ १५७ ॥

This (*atman*) was before birth and death and is now how can it, the true self, the knower of condition[1] and modification, be ephemeral, changeable, differentiated, a mere vehicle of consciousness? 157

पाणिपादादिमान् देहो नात्मा व्यङ्गेऽपि जीवनात् ।
तत्तच्छक्तेरनाशाच्च न नियम्यो नियामकः ॥ १५८ ॥

The body is possessed of hands, feet, and the rest, not so the true self which, though

[1] The original word *bhava* would perhaps be better explained as the stable basis of modifications.

without limbs, by reason of its being the vivifying principle and the indestructibility of its various powers, is the controlled and not the controlled 158

देहतद्धर्मतत्कर्मतदवस्थादिसाक्षिणः ।
स्वत एव स्वतःसिद्धं तद्वैलक्षण्यमात्मनः ॥ १५९ ॥

The true self being the witness of the body and its properties, its actions and its conditions, it is self evident that none of these can be a characteristic mark of the atman 159

शल्यराशिर्मांसलिप्तो मलपूर्णोऽतिकश्मलः ।
कथं भवेदयं वेत्ता स्वयमेतद्विलक्षणः ॥ १६० ॥

Full of misery, covered with flesh, full of filth, full of sin, how can it be the knower? The ego is different from this 160

त्वङ्मांसमेदोऽस्थिपुरीषराशावहंमतिं मूढजनः करोति ।
विलक्षणं वेत्ति विचारशीलो निजस्वरूपं परमार्थभूतम् ॥ १६१ ॥

The deluded man considers the ego to be the mass of skin, flesh, fat, bones and filth The man of discrimination knows the essential form of self, which is the supreme truth, to be without these as characteristic marks 161

देहोऽहमित्येव जडस्य बुद्धिर्देहे च जीवे विदुषस्त्वहंधी ।
विवेकविज्ञानवतो महात्मनो ब्रह्माहमित्येव मतिः सदात्मनि ॥

"I am the body"—such is the opinion of a deluded man, of the learned the notion of *I* is in relation to the body, as well as to the *jiva* (monad) Of the great soul possessed of discrimination and direct perception, "I am Brahman," such is the conviction with regard to the eternal self 162

अत्रात्मबुद्धिं त्यज मूढबुद्धे त्वङ्मांसमेदोऽस्थिपुरीषराशौ ।
सर्वात्मनि ब्रह्मणि निर्विकल्पे कुरुष्व शान्तिं परमां भजस्व ॥

O you of deluded judgment, abandon the opinion that the ego consists in the mass of skin, flesh, fat, bone, and filth, know that the real self is the all pervading, changeless *atman* and so obtain peace 163

देहेन्द्रियादावसति भ्रमोदितां विद्वानहंतां न जहाति यावत् ।
तावन्न तस्यास्ति विमुक्तिवार्ताप्यस्त्वेष वेदान्तनयान्तदर्शी ॥

As long as the wise man does not abandon the notion that the ego consists of the body, organs and the rest, the product of illusion, so long there is no prospect of his salvation, even

though he be acquainted with the Vedas and their metaphysical meaning 164

छायाशरीरे प्रतिबिम्बगात्रे यत्स्वप्नदेहे हृदि कल्पिताङ्गे ।
यथात्मबुद्धिस्तव नास्ति काचिज्जीवच्छरीरे च तथैव मास्तु ॥

As one's idea of *I* is never based on the shadow or reflection of the body, or the body seen in dream or imagined by the mind, thus also may it be with the living body 165

देहात्मधीरेव नृणामसद्धियां जन्मादिदुःखप्रभवस्य बीजम् ।
यतस्ततस्त्वं जहि तां प्रयत्नात् त्यक्ते तु चित्ते न पुनर्भवाशा ॥

Because the false conviction that the ego is merely the body, is the seed producing pain in the form of birth and the rest, efforts must be made to abandon that idea, the attraction towards material existence will then cease to exist 166

कर्मेन्द्रियैः पञ्चभिरञ्चितोऽयं प्राणो भवेत् प्राणमयस्तु कोशः ।
येनात्मवानन्नमयोऽन्नपूर्णः प्रवर्ततेऽसौ सकलक्रियासु ॥ १६७ ॥

Conditioned by the five organs of action, this vitality becomes the *pranamaya* sheath through which the embodied ego performs all the actions of the material body 167

नैवात्मापि प्राणमयो वायुविकारो
गन्तागन्ता वायुवदन्तर्बहिरेष ।
यस्मात् किंचित् क्वापि न वेत्तीष्टमनिष्टं
स्वं वान्यं वा किंचन नित्यं परतन्त्रः ॥ १६८ ॥

The *prānamaya*, being the modification of life breadth and the comer and goer, in and out, like air-currents, is also not the *atman*, because it cannot by itself discriminate between good and evil, or the real self and another, it is always dependent on another (the self) 168

ज्ञानेन्द्रियाणि च मनश्च मनोमयः स्यात्
कोशो ममाहमिति वस्तुविकल्पहेतुः ।
संज्ञादिभेदकलनाकलितो बलीया-
स्तत्पूर्वकोशमभिपूर्य विजृम्भते यः ॥ १६९ ॥

The organs of sensation together with the *manas* form the *manomaya* sheath which is the cause (*hetu*) of the differentiation between "I" and "mine", it is the result of ignorance, it fills the former sheath and it manifests its great power by distinguishing objects by names, etc 169

पञ्चेन्द्रियैः पञ्चभिरेव होतृभिः प्रचीयमानो विषयाज्यधारया ।
जाज्वल्यमानो बहुवासनेन्धनैर्मनोमयाग्निर्दहति प्रपञ्चम् ॥ १७० ॥

The fire of the *manomaya* sheath, fed with objects as if with streams of melted butter by the five senses like five Hotrs,[1] and blazing with the fuel of manifold desires, burns this body, made of five elements 170

न ह्यस्त्यविद्या मनसोऽतिरिक्ता मनो ह्यविद्या भवबन्धहेतुः ।
तस्मिन् विनष्टे सकल विनष्टं विजृम्भितेऽस्मिन् सकलं विजृम्भते ॥

There is no *avidyā* besides the *manas*. *Manas* itself is the *avidyā*, the instrument for the production of the bondage of conditioned existence. When that (*avidyā*) is destroyed, all is destroyed, and when that is manifested, all is manifested.[2] 171

स्वप्नेऽर्थशून्ये सृजति स्वशक्त्या भोक्त्रादि विश्व मन एव सर्वम् ।
तथैव जाग्रत्यपि नो विशेषस्तत्सर्वमेतन्मनसो विजृम्भणम् ॥

In dream, when there is no substantial reality, one enters a world of enjoyment by

[1] Priests offering oblations to the fire

ahamkara is destroyed by the destruction of its limitations and becomes merged in the absolute Self

the power of the *manas* So it is in waking life, without any difference, all this is manifestation of the *manas* [1] 172

सुषुप्तिकाले मनसि प्रलीने नैवास्ति किंचित् सकलप्रसिद्धेः ।
अतो मनःकल्पित एव पुंसः संसार एतस्य न वस्तुतोऽस्ति ॥

All know that when the *manas* is merged in the state of dreamless slumber nothing remains Hence the contents of our consciousness are created by the *manas* and have no real existence 173

वायुनानीयते मेघः पुनस्तेनैव नीयते ।
मनसा कल्प्यते बन्धो मोक्षस्तेनैव कल्प्यते ॥ १७४ ॥

Cloud collects by the wind [2] and is again dispersed by the wind, bondage is created by the *manas* and emancipation is also produced by it 174

देहादिसर्वविषये परिकल्प्य रागं
बध्नाति तेन पुरुषं पशुवद् गुणेन ।

[1] See Mr Keightley's Synopsis of Du Prel's Philosophie der Mystik *Theosophist* vol VI for the psychology of dreams and *Dreams* by C W Leadbeater

[2] The word translated wind includes the atmosphere together with its moisture and currents

वैरस्यमत्र विषवत् सुविधाय पश्चा-
देन विमोचयति तन्मन एव बन्धात् ॥ १७५ ॥

Having produced attachment to the body and all other objects, it thus binds the individual as an animal is bound by a rope, afterwards having produced aversion to these as if to poison, that *manas* itself frees him from bondage 175

तस्मान्मनः कारणमस्य जन्तो-
र्बन्धस्य मोक्षस्य च वा विधाने ।
बन्धस्य हेतुर्मलिनं रजोगुणै-
र्मोक्षस्य शुद्धं विरजस्तमस्कम् ॥ १७६ ॥

Therefore the *manas* is the cause of the bondage of this individual and also of its liberation The manas when stained by passion is the cause of bondage, and of liberation when pure, devoid of passion and ignorance 176

विवेकवैराग्यगुणातिरेकाच्छुद्धत्वमासाद्य मनो विमुक्त्यै ।
भवत्यतो बुद्धिमतो मुमुक्षोस्ताभ्यां दृढाभ्यां भवितव्यमग्रे ॥१७७॥

When discrimination and dispassion predominate, the *manas* having attained purity

becomes fit for liberation, therefore these two (attributes) of a man desirous of liberation and possessed of *buddhi*, must at the outset be strengthened 177

मनो नाम महाव्याघ्रो विषयारण्यभूमिषु ।
चरत्यत्र न गच्छन्तु साधवो ये मुमुक्षव ॥ १७८ ॥

In the forest land of objects wanders the great tiger named *manas*, pure men desirous of liberation, do not go there 178

मन प्रसूते विषयानशेषान् स्थूलात्मना सूक्ष्मतया च भोक्तु ।
शरीरवर्णाश्रमजातिभेदान् गुणक्रियाहेतुफलानि नित्यम् ॥ १७९ ॥

The *manas*, through the gross body and the subtle body of the enjoyer, creates objects of desire and perpetually produces differences of body, caste, colour, and condition, all results of the action of the qualities 179

असङ्गचिद्रूपममु विमोह्य देहेन्द्रियप्राणगुणैर्निबध्य ।
अहंममेति भ्रमयत्यजस्रं मन स्वकृत्येषु फलोपभुक्तिषु ॥ १८० ॥

The *manas*, having clouded over the absolute consciousness which is without attachment, acquires notions of "I" and "mine", and through attachment to the body, organs, and

life, wanders ceaselessly in the enjoyment of the fruit of his actions 180

अध्यासदोषात् पुरुषस्य संसृतिरध्यासबन्धस्त्वमुनैव कल्पित ।
रजस्तमोदोषवतोऽविवेकिनो जन्मादिदु खस्य निदानमेतत् ॥

By ascribing the qualities of the *atman* to that which is not *atman* is created (the series of incarnations) This ascription is produced by the *manas* which is the primary cause of birth, suffering, etc in a man devoid of discrimination and tainted by *rajas* and *tamas* 181

अत प्राहुर्मनोऽविद्या पण्डितास्तत्त्वदर्शिन ।
येनैव भ्राम्यते विश्व वायुनेवाभ्रमण्डलम् ॥ १८२ ॥

Therefore learned men who have seen the truth call the *manas*, AVIDYĀ, by which the universe is made to wander as the clouds are by the wind 182

तन्मन शोधन कार्य प्रयत्नेन मुमुक्षुणा ।
विशुद्धे सति चैतस्मिन् मुक्ति करतलायते ॥ १८३ ॥

For this reason pains should be taken by one desirous of liberation to purify the *manas* It being purified, liberation is at hand 183

मोक्षैकसक्त्या विषयेषु रागं निर्मूल्य सन्यस्य च सर्वकर्म ।
सच्छ्रद्धया य श्रवणादिनिष्ठो रज स्वभाव स धुनोति बुद्धेः ॥

Through the sole desire for liberation, having rooted out attachment to objects and renounced personal interest in action, with reverential purity, he who is devoted to study (*sravana*) and the rest, shakes off mental passion 184

मनोमयो नापि भवेत् परात्मा ह्याद्यन्तवत्त्वात् परिणामिभावात् ।
दु खात्मकत्वाद् विषयत्वहेतोर्द्रष्टा हि दृश्यात्मतया न दृष्ट ॥१८५॥

Even the *manomaya* (sheath) is not the supreme ego on account of its having beginning and end, its modificable nature, its pain-giving characteristics, and by reason of its being objective The seer (or subject) is not seen by that which is itself seen (or objective) 185

बुद्धिर्बुद्धीन्द्रियै सार्धं सवृत्ति कर्तृलक्षण ।
विज्ञानमयकोश स्यात् पुंस संसारकारणम् ॥ १८६ ॥

The *buddhi* with its functions and combined with the organs of sensation [1] becomes the

[1] It will be seen that the organs of sensation enter also into the composition of the *manomaya* sheath which generates the notion of (manifold) possibilities with regard to objects of sensation. The *vijñanamaya* sheath determines those possibilities by associating one of them with the egotism by the sense of agency To take an

vijñānamaya sheath whose characteristic is action and which is the cause of the revolution of births and deaths. 186

अनुव्रजच्चित्प्रतिबिम्बशक्तिर्विज्ञानसंज्ञः प्रकृतेर्विकारः ।
ज्ञानक्रियावानहमित्यजस्रं देहेन्द्रियादिष्वभिमन्यते भृशम् ॥

The modification of *prakṛti* called *vijñānamaya* sheath, follows after the individuality (sheath) which reflects the *ātman* and is possessed of the faculties of cognition and action, and its function is to specialize the body, organs and the rest as the ego. 187

अनादिकालोऽयमहंस्वभावो जीवः समस्तव्यवहारवोढा ।
करोति कर्माण्यपि पूर्ववासनः पुण्यान्यपुण्यानि च तत्फलानि ॥

This (ego) having no beginning in time is the *jīva* or embodied ego. It is the guide of all actions, and governed by previous desires, produces actions, righteous and unrighteous, and their consequences. 188

illustration, I see something, it may be a post or it may be a man, so far we have only the *manomaya* sheath to deal with. Then when the *vijñānamaya* comes into play, one out of these possibilities is associated with *ahamkara* by the sense of agency, and we obtain, let us say, this proposition—I know I see a post. This will throw some light upon the double functions of the organs of sensation analysed in the text

भुङ्क्ते विचित्रास्वपि योनिषु व्रजन्नायाति निर्यात्यध ऊर्ध्वमेष. ।
अस्यैव विज्ञानमयस्य जाग्रत्स्वप्नाद्यवस्था सुखदुःखभोगः ॥१८९॥

It gathers experience by wandering through various grades of incarnation[1] and comes below and goes above[2] It is to this *vijñanamaya* that belongs the experiences of the pleasure and pain pertaining to waking, dreaming and the other conditions 189

देहादिनिष्ठाश्रमधर्मकर्मगुणाभिमान सतत ममेति ।
विज्ञानकोशोऽयमतिप्रकाश प्रकृष्टसांनिध्यवशात् परात्मन ।
अतो भवत्येष उपाधिरस्य यदात्मधी संसरति भ्रमेण ॥ १९० ॥

Pre eminently characterized by the closest proximity to the Paramātman, this *vijnanamaya* becomes its objective basis It produces the difference between "I" and "mine" and all actions pertaining to different stages of life and condition, and through ignorance it passes with the spiritual intelligence from one exis tence to another 190

योऽयं विज्ञानमय प्राणेषु हृदि स्फुरत् स्वयंज्योति ।
कूटस्थ सन्नात्मा कर्ता भोक्ता भवत्युपाधिस्थ ॥ १९१ ॥

[1] Such as animal human etc
[2] Objective and subjective conditions

This *vijñānamaya*, reflecting the Light of the Logos, is manifested in the vital breaths (subtle currents of the *sūksma sarīra*) and in the heart.[1] This *ātman* being encased in this *upādhi*, appears to be the actor and enjoyer. 191

स्वयं परिच्छेदमुपेत्य बुद्धेस्तादात्म्यदोषेण परं मृषात्मनः ।
सर्वात्मकः सन्नपि वीक्षते स्वयं स्वतः पृथक्त्वेन मृदो घटानिव ॥

The *ātman*, being limited by mind, appears different (from other objects) through the illusive nature (of mind), just as the water-jar and the rest (appear different) from the earth. 192

उपाधिसंबन्धवशात् परात्मा ह्युपाधिधर्माननुभाति तद्गुणः ।
अयोविकारानविकारिवह्निवत् सदैकरूपोऽपि परः स्वभावात् ॥

Paramātman by reason of connection with an objective basis, appears to partake of the attributes (of this *upādhi*) just as the formless fire seems to partake of the form of the iron (in which it inheres). The *ātman* is, by its very nature, essentially unchangeable. 193

[1] The seat of abstract thought

शिष्य उवाच ।

भ्रमेणाप्यन्यथा वास्तु जीवभावः परात्मनः ।
तदुपाधेरनादित्वान्नानादेर्नाश इष्यते ॥ १९४ ॥

Whether through ignorance or any other cause, the *atman* invariably appears as *jiva* (higher portion of fifth principle), this *upadhi*, having no beginning, its end cannot be imagined 194

अतोऽस्य जीवभावोऽपि नित्या भवति संसृतिः ।
न निवर्तेत तन्मोक्षः कथं मे श्रीगुरो वद ॥ १९५ ॥

Hence the connection of the *atman* with *jiva* does not seem to be terminable, and its conditioned life appears to be eternal, then tell me, O blessed Master, how there can be liberation? The blessed teacher said 195

श्रीगुरुरुवाच ।

सम्यक् पृष्टं त्वया विद्वन् सावधानेन तच्छृणु ।
प्रामाणिकी न भवति भ्रान्त्या मोहितकल्पना ॥ १९६ ॥

O wise man you have asked rightly Now, listen carefully The illusive fancies arising from error are not conclusive 196

भ्रान्ति विना त्वसङ्गस्य निष्क्रियस्य निराकृतेः ।
न घटेतार्थसंबन्धो नभसो नीलतादिवत् ॥ १९७ ॥

Without error truly the *atman*, the independent and non-acting, cannot be connected with objects, just as blue colour is attributed to the sky (on account of our limited vision) 197

स्वस्य द्रष्टुर्निर्गुणस्याक्रियस्य
प्रत्यग्बोधानन्दरूपस्य बुद्धेः ।
भ्रान्त्या प्राप्तो जीवभावो न सत्यो
मोहापाये नास्त्यवस्तु स्वभावात् ॥ १९८ ॥

The seer of the self (higher self), being without action, without attributes, all pervading, is knowledge and bliss Through the error (caused by) mind it appears conditioned (connected with *jiva*) but this is not so When this error is dispelled, it no longer exists, hence it is unreal by nature 198

यावद् भ्रान्तिस्तावदेवास्य सत्ता
मिथ्याज्ञानोज्जृम्भितस्य प्रमादात् ।
रज्ज्वां सर्पो भ्रान्तिकालीन एव
भ्रान्तेर्नाशे नैव सर्पोऽस्ति तद्वत् ॥ १९९ ॥

As long as there is this error, so long this (connection with *jiva*) created by false knowledge, exists, just as the illusion, produced by error, that the rope is the snake, lasts only during the period of error—on the destruction of error no snake remains—it is even so 199

अनादित्वमविद्याया कार्यस्यापि तथेष्यते ।
उत्पन्नाया तु विद्यायामाविद्यकमनाद्यपि ॥ २०० ॥
प्रबोधे स्वप्नवत् सर्वं सहमूलं विनश्यति ।
अनाद्यपीदं नो नित्यं प्रागभाव इव स्फुटम् ॥ २०१ ॥

Ignorance has no beginning, and this also applies to its effects, but upon the production of knowledge, ignorance, although without beginning, is entirely destroyed as is everything of dream life upon awakening Even though without beginning this is not eternal, being clearly analogous to *pragabhava*[1] 200, 201

अनादेरपि विध्वंस प्रागभावस्य वीक्षित ।
यद्बुद्ध्युपाधिसम्बन्धात् परिकल्पितमात्मनि ॥ २०२ ॥
जीवत्व न ततोऽन्यत्तु स्वरूपेण विलक्षणम् ।
सम्बन्ध स्वात्मनो बुद्ध्या मिथ्याज्ञानपुर सर ॥ २०३ ॥

[1] Antecedent non-existence Cf Nyāya philosophy for explanation of this term e g the state of a pot before manufacture is one of antecedent non-existence

The connection of the *ātman* with *jīva*; created through its basis, mind, though having no beginning, is thus seen to have an end. Hence this connection does not exist, and the *ātman* is entirely different from the *jīva* in nature and attributes. The connection between *ātman* and *buddhi* is established through false knowledge. 202, 203

विनिवृत्तिर्भवेत् तस्य सम्यग्ज्ञानेन नान्यथा ।
ब्रह्मात्मैकत्वविज्ञानं सम्यग्ज्ञानं श्रुतेर्मतम् ॥ २०४ ॥

This connection can only be terminated by true knowledge—it cannot be otherwise. The knowledge that Brahman (the supreme spirit) and *ātman* are one and the same is true knowledge and according to the Vedas. 204

तदात्मानात्मनोः सम्यग्विवेकेनैव सिध्यति ।
ततो विवेकः कर्तव्यः प्रत्यगात्मसदात्मनोः ॥ २०५ ॥

This knowledge can only be acquired by the perfect discrimination of ego and non-ego; therefore discrimination is to be practised in relation to individual and universal spirit. 205

जलं पङ्कवदत्यन्तं पङ्कापाये जलं स्फुटम् ।
यथा भाति तथात्मापि दोषाभावे स्फुटप्रभः ॥ २०६ ॥

असन्निवृत्तौ तु सदात्मनः स्फुटं प्रतीतिरेतस्य भवेत् प्रतीचः ।
ततो निरासः करणीय एवासदात्मनः साध्वहमादिवस्तुनः ॥२०७॥

As the most muddy water appears pure water on the removal of the mud, even so the *ātman* shines clearly when it is removed from unreality. Therefore the *ātman* should be separated from all that pertains to the false self

206, 207

अतो नायं परात्मा स्याद् विज्ञानमयशब्दभाक् ।
विकारित्वाज्जडत्वाच्च परिच्छिन्नत्वहेतुतः ।
दृश्यत्वाद् व्यभिचारित्वान्नानित्यो नित्य इष्यते ॥ २०८ ॥

Hence the supreme spirit is not that which is called the *vijñānamaya*. By reason of its changeable, detached character and limited consciousness, as well as on account of its objectivity and liability to error, it (the *vijñānamaya* sheath) cannot be regarded as eternal.

208

आनन्दप्रतिबिम्बचुम्बिततनुर्वृत्तिस्तमोजृम्भिता
स्यादानन्दमयः प्रियादिगुणकः स्वेष्टार्थलाभोदयः ।
पुण्यस्यानुभवे विभाति कृतिनामानन्दरूपः स्वयं
भूत्वा नन्दति यत्र साधु तनुभृन्मात्रः प्रयत्नं विना ॥ २०९ ॥

Ānandamaya sheath is the reflection of the absolute bliss, yet not free from ignorance. Its attributes are pleasure and the like, through it the higher affections are realized (e.g. in *svarga*). This sheath, whose existence depends upon virtuous action, becomes manifest as *ānandamaya* without effort (that is, as the necessary result of a good life) in a virtuous man enjoying the fruits of his own merit. 209

आनन्दमयकोशस्य सुषुप्तौ स्फूर्तिरुत्कटा ।
स्वप्नजागरयोरीषदिष्टसंदर्शनादिना ॥ २१० ॥

The principal manifestation of the *ānandamaya* sheath is in dreamless slumber. In the waking and dreaming states it becomes partially manifested at the sight of pleasant objects. 210

नैवायमानन्दमयः परात्मा सोपाधिकत्वात् प्रकृतेर्विकारात् ।
कार्यत्वहेतोः सुकृतक्रियाया विकारसंघातसमाहितत्वात् ॥ २११ ॥

Nor is this *ānandamaya* the supreme spirit, because it is subject to conditions. It is a modification of *prakṛti*, an effect, and the sum of all the consequences of good acts. 211

पञ्चानामपि कोशानां निषेधे युक्तित श्रुते ।
तन्निषेधावधि साक्षी बोधरूपोऽवशिष्यते ॥ २१२ ॥

According to the Vedas the *atman* is what remains after the subtraction of the five sheaths It is the witness, it is absolute knowledge 212

योऽयमात्मा स्वयज्योति पञ्चकोशविलक्षण ।
अवस्थात्रयसाक्षी सन् निर्विकारो निरञ्जन ।
सदानन्द स विज्ञेय स्वात्मत्वेन विपश्चिता ॥ २१३ ॥

This *atman* is self illumined and different from the five sheaths, it is the witness of the three states (waking, dreaming and dreamless sleep), it is stainless, and unchanging, it is eternal bliss and thus it must be realized by the learned Brāhmana 213

शिष्य उवाच ।

मिथ्यात्वेन निषिद्धेषु कोशेष्वेतेषु पञ्चसु ।
सर्वाभावं विना किंचिन्न पश्याम्यत्र हे गुरो ।
विज्ञेय किमु वस्त्वस्ति स्वात्मनात्र विपश्चिता ॥ २१४ ॥

When the five sheaths are subtracted on account of their unreality, I do not see, O

Master, that anything remains but universal negation What, then, remains to be known by the learned Brāhmana, as ego and non-ego? 214

श्रीगुरुरुवाच ।

सत्यमुक्त त्वया विद्वन् निपुणोऽसि विचारणे ।
अहमादिविकारास्ते तदभावोऽयमप्यनु ॥ २१५ ॥

O wise man, thou hast spoken well, thou art skilful in discrimination, *atman* is that which is void of all changeful things, such as egotism, etc 215

सर्वे येनानुभूयन्ते य स्वय नानुभूयते ।
तमात्मान वेदितार विद्धि बुद्ध्या सुसूक्ष्मया ॥ २१६ ॥

That by which everything is known, that which is not known by anything—through the subtle intellect, realize that knower to be the *ātman* 216

तत्साक्षिक भवेत् तत्तद् यद्यद् येनानुभूयते ।
कस्याप्यननुभूतार्थे साक्षित्व नोपयुज्यते ॥ २१७ ॥

Whoever knows anything is the witness thereof With regard to an object not perceived by any one, the characteristic of being

the witness can be rightly postulated of none. 217

असौ स्वसाक्षिको भावो यतः स्वेनानुभूयते ।
अतः परं स्वयं साक्षात् प्रत्यगात्मा न चेतरः ॥ २१८ ॥

The *ātman* is itself the witnessing essence, for by itself it is perceived. Therefore this *ātman* is itself the witness and not another. 218

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरं योऽसौ समुज्जृम्भते
प्रत्यग्रूपतया सदाहमहमित्यन्तः स्फुरन्नेकधा ।
नानाकारविकारभागिन इमान् पश्यन्नहंधीमुखान्
नित्यानन्दचिदात्मना स्फुरति तं विद्धि स्वमेतं हृदि ॥२१९॥

The manifestation of this *ātman* is identical in the states of waking, dreaming and dreamless slumber; it is the one inward manifestation of self-consciousness in all egos; and is the witness of all forms and changes, such as egotism, intellect, etc. and manifests itself as absolute consciousness and bliss. This, realize as *ātman* in your own heart. 219

घटोदके बिम्बितमर्कबिम्बमालोक्य मूढो रविमेव मन्यते ।
तथा चिदाभासमुपाधिसंस्थं भ्रान्त्याहमित्येव जडोऽभिमन्यते ॥

The fool, having seen the image of the sun in the water of the jar, thinks it is the sun. So an ignorant man seeing the reflection of the Logos in any of the *upādhis* (vehicles) takes it to be the real self. 220

घट जलं तद्गतमर्कबिम्बं विहाय सर्वं विनिरीक्ष्यतेऽर्कः ।
तटस्थ एतत्त्रितयावभासकः स्वयंप्रकाशो विदुषा यथा यथा ॥

As the wise man looks at the sun itself and not the jar, the water, or the reflection; so also the wise man looks towards the self-illumined *ātman* through which the three (*upādhis*) are manifested. 221

देहं धियं चित्प्रतिबिम्बमेतं विसृज्य बुद्धौ निहितं गुहायाम् ।
द्रष्टारमात्मानमखण्डबोधं सर्वप्रकाशं सदसद्विलक्षणम् ॥ २२२ ॥
नित्यं विभुं सर्वगतं सुसूक्ष्ममन्तर्बहिः शून्यमनन्यमात्मनः ।
विज्ञाय सम्यङ्निजरूपमेतत् पुमान् विपाप्मा विरजो विमृत्युः ॥

Thus it is that the individual, abandoning the body, the intellect and the reflection of consciousness, becomes sinless, passionless and deathless by knowing the self-illumined *ātman*, which is the seer, which is itself the eternal knowledge, different from reality as well as unreality, eternal, all pervading, supremely

subtle, devoid of within and without, the only one, in the centre of wisdom 222, 223

विशोक आनन्दघनो विपश्चित् स्वय कुतश्चिन्न बिभेति कश्चित् ।
नान्योऽस्ति पन्था भवबन्धमुक्तेर्विना स्वतत्त्वावगम मुमुक्षो ॥

The wise man who becomes Brahman by knowing it, is free from grief and filled with bliss He fears nothing from anywhere Without knowledge of the true self there is no other path open to those desirous of liberation for removing the bondage of conditioned life 224

ब्रह्माभिन्नत्वविज्ञान भवमोक्षस्य कारणम् ।
येनाद्वितीयमानन्द ब्रह्म सपद्यते बुध ॥ २२५ ॥

The realization of the oneness of Brahman is the cause of liberation from conditioned existence, through which the only Brahman, which is bliss, is obtained by the wise 225

ब्रह्मभूतस्तु ससृत्यै विद्वान् नावर्तते पुन ।
विज्ञातव्यमत सम्यग् ब्रह्माभिन्नत्वमात्मन ॥ २२६ ॥

The wise man, becoming Brahman, does not return to conditioned existence, hence the

unity of the self with Brahman must be thoroughly realized 226

सत्य ज्ञानमनन्त ब्रह्म विशुद्ध पर स्वत सिद्धम् ।
नित्यानन्देकरस प्रत्यगभिन्न निरन्तर जयति ॥ २२७ ॥

Brahman is truth, knowledge and eternity, the supreme, pure, self existing, uniform, unmixed bliss, always pre eminent 227

सदिद परमाद्वैत स्वस्मादन्यस्य वस्तुनोऽभावात् ।
न ह्यन्यदस्ति किंचित् सम्यक्परमार्थतत्त्वबोधे हि ॥ २२८ ॥

By the absence of all existence besides itself this Brahman is truth, is supreme, the only one, when the supreme truth is fully realized nothing remains but this 228

यदिद सकल विश्वं नानारूप प्रतीतमज्ञानात् ।
तत्सर्वं ब्रह्मैव प्रत्यस्ताशेषभावनादोषम् ॥ २२९ ॥

By reason of ignorance this universe appears multiform, but in reality all this is Brahman, (which remains) when all defective mental states have been rejected 229

मृत्कार्यभूतोऽपि मृदो न भिन्न कुम्भोऽस्ति सर्वत्र तु मृत्स्वरूपात् ।
न कुम्भरूप पृथगस्ति कुम्भ कुतो मृषा कल्पितनाममात्र ॥२३०॥

The water-pot which is the effect [1] of clay is yet not different from the clay, its essential nature always remaining clay. The form of the water-pot has no independent existence, but is only a name generated by illusion [2] 230

केनापि मृद्भिन्नतया स्वरूपं घटस्य संदर्शयितुं न शक्यते ।
अतो घटः कल्पित एव मोहान्मृदेव सत्यं परमार्थभूतम् ॥२३१॥

By no one can the water-pot be seen as itself and distinct from the clay. Therefore the water-pot is imagined from delusion, the clay alone is essentially real. 231

सद्ब्रह्मकार्यं सकलं सदेव तन्मात्रमेतन्न ततोऽन्यदस्ति ।
अस्तीति यो वक्ति न तस्य मोहो विनिर्गतो निद्रितवत् प्रजल्पः ॥

All products of Brahman which is reality, are themselves also real, and there is nothing different from it. Whoever says that there is (anything different) is not free from illusion but is like a man talking in his sleep. 232

ब्रह्मैवेदं विश्वमित्येव वाणी श्रौती ब्रूतेऽथर्वनिष्ठा वरिष्ठा ।
तस्मात् सर्वं ब्रह्ममात्रं हि विश्वं नाधिष्ठानाद् भिन्नतारोपितस्य ॥

[1] Effect = product
[2] As empty abstraction with no substance to correspond to it

Barhman is this universe—such is the saying of the excellent *śruti* of the *Atharva Veda*. Therefore all this universe is but Brahman,
what is predicated of it as separate from 233
Brahman has no existence.

सत्य यदि स्याज्जगदेतदात्मनोऽनन्तत्वहानिर्निगमाप्रमाणता ।
असत्यवादित्वमपीशितुः स्यान्नैतत् त्रयं साधु हितं महात्मनाम् ॥

If this universe is a reality, then the *ātman* is finite, the Vedas have no authority and Īśvara (the Logos) has no existence. These
three things cannot be accepted by great 234
souls.

ईश्वरो वस्तुतत्त्वज्ञो न चाहं तेष्ववस्थितः ।
न च मत्स्थानि भूतानीत्येवमेव व्यचीकथत् ॥ २३५ ॥

The Lord, the knower of all objects in their
reality, has declared, "I am not distinct from 235
them nor are they distinct from me."

यदि सत्यं भवेद् विश्वं सुषुप्तावुपलभ्यताम् ।
यन्नोपलभ्यते किंचिदतोऽसत् स्वप्नवन्मृषा ॥ २३६ ॥

If this universe is a reality, it should be perceived in dreamless slumber. Since,

however, nothing is perceived (in that condition) it is as unreal as dreams 236

अत पृथङ्नास्ति जगत् परात्मन पृथक् प्रतीतिस्तु मृषा गुणादिवत् ।
आरोपितस्यास्ति किमर्थवत्ताधिष्ठानमाभाति तथा भ्रमेण ॥२३७॥

Therefore there is no real existence of the universe, distinct from the supreme *atman*, its distinct perception is as unreal as that of the serpent in the rope What reality can there be in that which is merely manifest through ignorance? 237

भ्रान्तस्य यद्यद् भ्रमत प्रतीत ब्रह्मैव तत्तद् रजत हि शुक्ति ।
इदतया ब्रह्म सदैव रूप्यते त्वारोपित ब्रह्मणि नाममात्रम् ॥२३८॥

Whatever is perceived through error by an ignorant person is nothing but Brahman—the silver is truly but the mother of pearl[1] In this way Brahman is ever and again invested with forms, but they are nothing but mere names ascribed to Brahman 238

अत पर ब्रह्म सदद्वितीय विशुद्धविज्ञानघन निरञ्जनम् ।
प्रशान्तमाद्यन्तविहीनमक्रिय निरन्तरानन्दरसस्वरूपम् ॥ २३९ ॥

[1] In reference to the well known analogy of the erroneous perception of the mother of pearl as silver

Therefore the supreme Brahman is the one reality, without a second, it is pure wisdom, the stainless one, absolute peace without beginning and without end, void of action and the essence of ceaseless bliss. 239

निरस्तमायाकृतसर्वभेदं नित्यं सुखं निष्कलमप्रमेयम् ।
अरूपमव्यक्तमनाख्यमव्ययं ज्योतिः स्वयं किंचिदिदं चकास्ति ॥

When all the differences created by *māyā* (illusion) have been rejected, (there remains) a self-illumined something which is eternal, fixed, without stain, immeasurable, without form, unmanifested, without name, indestructible. 240

ज्ञातृज्ञेयज्ञानशून्यमनन्तं निर्विकल्पकम् ।
केवलाखण्डचिन्मात्रं परं तत्त्वं विदुर्बुधाः ॥ २४१ ॥

The wise know that as the supreme truth which is absolute consciousness, in which are united the knower, the known and the knowledge, infinite and unchangeable. 241

अहेयमनुपादेयं मनोवाचामगोचरम् ।
अप्रमेयमनाद्यन्तं ब्रह्म पूर्णं महन्महः ॥ २४२ ॥

Brahman is the infinite, eternal, all pervading light, it can be neither taken hold of, nor abandoned, inconceivable by the mind and inexpressible by speech, immeasurable, without beginning, without end 242

तत्त्वपदाभ्यामभिधायमानयोर्ब्रह्मात्मनो शोधितयोर्यदीत्थम् ।
श्रुत्या तयोस्तत्त्वमसीति सम्यगेकत्वमेव प्रतिपाद्यते मुहु ॥२४३॥

Brahman and *atman* which are respectively designated by the terms 'that' and 'thou,' are fully proved to be identical when investigated by the light of Vedic teaching 243

ऐक्य तयोर्लक्षितयोर्न वाच्ययो
निगद्यतेऽन्योन्यविरुद्धधर्मिणो ।
खद्योतभान्वारिव राजभृत्ययो
कूपाम्बुराश्यो परमाणुमेर्वो ॥ २४४ ॥

The identity of the two thus indicated and predicated, cannot be proved on account of mutually exclusive attributes (that is, when the *atman* is connected with *upadhi*), any more than that of the fire-fly and the sun, of the king and the slave, of the well and the ocean, of the atom and the mountain (Meru) 244

तयोर्विरोधोऽयमुपाधिकल्पितो न वास्तव. कश्चिदुपाधिरेष. ।
ईशस्य माया महदादिकारण जीवस्य कार्यं शृणु पञ्चकोशम् ॥

The distinction is created by conditions (*upādhis*), in reality, there is no conditioning basis for the *atman* Listen, the *māyā*[1] of the Logos (Īśvara) is the first cause of *mahat* (sixth principle) and the five sheaths are the effect of *jiva* (higher portion of fifth principle) 24

एतावुपाधी परजीवयोस्तयो सम्यङ् निरासे न परो न जीव. ।
राज्य नरेन्द्रस्य भटस्य खेटकस्तयोरपोहे न भटो न राजा ॥

When these two *upadhis*—those of the *atman* and the *jiva*—are completely rejected, there is neither *atman* nor *jiva* The king has his kingdom, the warrior his arms, on the removal of these there is neither king nor warrior 246

अथात आदेश इति श्रुतिः स्वय निषेधति ब्रह्मणि कल्पित द्वयम् ।
श्रुतिप्रमाणानुगृहीतबोधात् तयोर्निरास करणीय एवम् ॥ २४७ ॥

Hence the *śruti* (Veda) says that the duality created (by illusion) in Brahman is

[1] *Māyā* here = the life current issuing from the Logos and creating illusion

elminated through knowledge, then *atman* and *jiva* disappear 247

नेद नेद कल्पितत्वान्न सत्य रज्जौ दृष्टव्यालवत् स्वप्नवच्च ।
इत्थ दृश्य साधुयुक्त्या व्यपोह्य ज्ञेय पश्चादेकभावस्तयोर्य ॥

Through logical inferences having rejected as usual every conception of what is visible, created by mind like the notion of the serpent (imagined) in the rope, or like (things seen in) dream, the identity of *atman* with Brahman is realized 248

ततस्तु तौ लक्षणया सुलक्ष्यौ तयोरखण्डैकरसत्वसिद्धये ।
नाल जरत्या न तथाजहत्या कितूभयार्थात्मिकयैव भाव्यम् ॥२४९॥

Therefore, having ascertained these attributes, their identity is established just as that of a figure of speech which loses its original meaning and takes an additional sense But in order to realize this identity, neither the literal nor the figurative signification is to be lost sight of, both must be united in order to realize the identity of the Logos and Parabrahman (Harmony must be sought in the analogy of contraries) 249

स देवदत्तोऽयमितीह चैकता विरुद्धधर्मांशमपास्य कथ्यते ।
यथा तथा तत्त्वमसीति वाक्ये विरुद्धधर्मानुभयत्र हित्वा ॥२५०॥

'That Devadatta is myself'—here the identity is indicated by the rejection of the contrary attributes of the terms Similarly in the saying, 'That thou art,' rejecting the contrary attributes in both terms, identity is established 250

संलक्ष्य चिन्मात्रतया सदात्मनोरखण्डभाव परिचीयते बुधैः ।
एव महावाक्यशतेन कथ्यते ब्रह्मात्मनोरैक्यमखण्डभाव· ॥२५१॥

The wise know the perfect identity of the *atman* with Parabrahman by attaining the standpoint of the Logos In hundreds of great aphorisms is declared the identity of Brahman and the *ātman* 251

अस्थूलमित्येतदसन्निरस्य सिद्ध स्वतो व्योमवदप्रतर्क्यम् ।
अतो मृषामात्रमिद प्रतीत जहीहि यत् स्वात्मतया गृहीतम् ।
ब्रह्माहमित्येव विशुद्धबुद्धया विद्धि स्वमात्मानमखण्डबोधम् ॥२५२॥

Renounce the false conception you have formed and understand through thy purified intellect that thou (*ātman*) art *that* subtle,

self-existent, Brahman which is perfect knowledge 252

मृत्कार्यं सकल घटादि सतत मृन्मात्रमेवाभित

स्तद्वत् सज्जनित सदात्मकमिद सन्मात्रमेवाखिलम् ।

यस्मान्नास्ति सत पर किमपि तत् सत्य स आत्मा स्वय

तस्मात् तत्त्वमसि प्रशान्तममल ब्रह्माद्वय यत्परम् ॥ २५३ ॥

Just as the pot made from clay is to be considered clay, so what is evolved out of *atman* is always *atman*, and every thing is *atman*, and there is nothing existing apart from it, therefore thou art 'That'—absolute peace, without stain, great—Brahman without a second 253

निद्राकल्पितदेशकालविषयज्ञात्रादिमर्वं यथा

मिथ्या तद्वदिहापि जाग्रति जगत् स्वाज्ञानकार्यत्वत ।

यस्मादेवमिद शरीरकरणप्राणाहमाद्यप्यसत्

तस्मात् तत्त्वमसि प्रशान्तममल ब्रह्माद्वय यत्परम् ॥ २५४ ॥

Just as in dreams the place, time, objects and ideas are all unreal, so also this world, created by ignorance, is unreal, and so are also this body, senses, vital airs, egoism, etc Therefore understand thou art 'That'—

absolute peace, without stain, great—Brahman without a second. 254

जातिनीतिकुलगोत्रदूरगं नामरूपगुणदोषवर्जितम् ।
देशकालविषयातिवर्ति यद् ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५५ ॥

Realize that thou art 'That'—Brahman which is far beyond caste, worldly wisdom, family and clan, devoid of name, form, qualities and defects, beyond time, space and objects of consciousness.[1] 255

यत् परं सकलवागगोचरं गोचरं विमलबोधचक्षुषः ।
शुद्धचिद्घनमनादिवस्तु यद् ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५६ ॥

[1] The *Turiya* consciousness, or the *atman* being no object of any subject can only be indicated by paradoxes. The highest con [illegible]

[illegible] becomes emancipated [illegible]. Thus the *Turiya*, having no connection with action, cannot be attained by any action It is not perceptible by *buddhi*, yet [illegible]

Realize that thou art 'That'—Brahman which is supreme, beyond the range of all speech, but which may be known through the eye of pure wisdom. It is pure, absolute consciousness, the eternal substance. 256

षड्भिरूर्मिभिरयोगि योगिहृद्भावितं न करणैर्विभावितम् ।
बुद्ध्यवेद्यमनवद्यभूति यद् ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५७ ॥

Realize that thou art 'That'—Brahman which is untouched by the six human infirmities[1], it is realized in the heart of Yogis,[2] it cannot be perceived by the senses, it is imperceptible by intellect or mind. 257

भ्रान्तिकल्पितजगत्कलाश्रयं स्वाश्रयं च सदसद्विलक्षणम् ।
निष्कलं निरुपमानमृद्धिमद् ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५८ ॥

Realize that thou art 'That'—Brahman on which rests the world, created through ignorance, it (Brahman) is self sustained, it is different from (relative) truth, and from untruth, indivisible, beyond mental representation. 258

जन्मवृद्धिपरिणत्यपक्षयव्याधिनाशनविहीनमव्ययम् ।
विश्वसृष्ट्यवनघातकारणं ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५९ ॥

[1] Hunger thirst greed, delusion decay and death.
[2] i.e. in *samadhi*

Realize that thou art 'That'—Brahman which is devoid of birth, growth, change, loss of substance, disease and death, indestructible, the cause of the evolution of the universe, its preservation and destruction. 259

अस्तभेदमनपास्तलक्षणं निस्तरङ्गजलराशिनिश्चलम् ।
नित्यमुक्तमविभक्तमूर्ति यद् ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६० ॥

Realize that thou art 'That'—Brahman which is the cessation of all differentiation, which never changes its nature and is as unmoved as a waveless ocean, eternally unconditioned and undivided. 260

एकमेव सदनेककारणं कारणान्तरनिरासकारणम् ।
कार्यकारणविलक्षणं स्वयं ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६१ ॥

Realize that thou art 'That'—Brahman which is the one only reality, the cause of multiplicity, the cause that eliminates all other causes, different from the law of cause and effect. 261

निर्विकल्पकमनल्पमक्षरं यत् क्षराक्षरविलक्षणं परम् ।
नित्यमव्ययसुखं निरञ्जनं ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६२ ॥

Realize that thou art 'That'—Brahman which is without modification, very great, indestructible, the supreme, different from all destructible elements and the indestructible Logos, eternal, immutable bliss, and free from stain 262

यद्विभाति सदनेकधा भ्रमान्नामरूपगुणविक्रियात्मना ।
हेमवत् स्वयमविक्रियं सदा ब्रह्म तत्त्वमसि भावयात्मनि ॥२६३॥

Realize that thou art 'That'—Brahman, that reality which manifests as many through the illusions of name, form, qualities, change, but is yet ever unchanged like gold (in the various forms of golden ornaments) 263

यच्चकास्त्यनपरं परात्परं प्रत्यगेकरसमात्मलक्षणम् ।
सत्यचित्सुखमनन्तमव्ययं ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६४ ॥

Realize that thou art 'That'—Brahman which alone shines, which is beyond the Logos, all pervading, uniform, truth, consciousness, bliss, having no end, indestructible 264

उक्तमर्थमिममात्मनि स्वयं भावय प्रथितयुक्तिभिर्धिया ।
संशयादिरहितं कराम्बुवत् तेन तत्त्वनिगमो भविष्यति ॥ २६५ ॥

By known logical inferences and by intuition realize thyself as *atman*, just as the meaning of a word is understood, the certainty of this truth will be established without doubt just as water (held) in the palm of the hand 265

स्व बोधमात्र परिशुद्धतत्त्व विज्ञाय सघे नृपवच्च सैन्ये ।
तदात्मनैवात्मनि सर्वदा स्थितो विलापय ब्रह्मणि दृश्यजातम् ॥

Having realized oneself as pure knowledge, the supremely pure truth, and being supported by it, remaining ever constant in the *atman* as a king in battle depends on his army, merge this objective universe in Brahman 266

बुद्धौ गुहाया सदसद्विलक्षण ब्रह्मास्ति सत्य परमद्वितीयम् ।
तदात्मना योऽत्र वसेद् गुहाया पुनर्न तस्याङ्गगुहाप्रवेश ॥२६७॥

Brahman, the truth, the supreme, the only one, and different from both (relative) truth and untruth, is in the centre[1] of wisdom, whoever dwells in that centre has no rebirth 267

ज्ञाते वस्तुन्यपि बलवती वासनानादिरेषा
कर्ता भोक्ताप्यहमिति दृढा यास्य समारहेतु ।

1 Literally the cavity (between the eyebrows)

प्रत्यग्दृष्ट्यात्मनि निवसता सापनेया प्रयत्ना-
न्मुक्ति प्राहुस्तदिह मुनयो वासनातानव यत् ॥ २६८ ॥

Even if the substance (or truth) is intellectually grasped, the desire which has no beginning (expressed in the words) "I am the actor and also the enjoyer" is strong and firm, and is the cause of conditioned existence That desire may be got rid of with great effort by realizing that *ātman* is Brahman The sages on earth call the getting rid of that desire (literally thinning away, desire being compared to a rope) emancipation 268

अह ममेति यो भावो देहाक्षादावनात्मनि ।
अध्यासोऽयं निरस्तव्यो विदुषा स्वात्मनिष्ठया ॥ २६९ ॥

The erroneous conception that attributes one thing to another, such as that *ātman* is the egoism, body, senses, etc must be rejected by the wise through devotion to *ātman*[1] 269

ज्ञात्वा स्व प्रत्यगात्मान बुद्धितद्वृत्तिसाक्षिणम् ।
सोऽहमित्येव सद्वृत्त्यानात्मन्यात्ममति जहि ॥ २७० ॥

[1] Cp *Light on the Path*

Knowing that *atman* as the witness of mind and its operation, and having realized through pure conduct that *atman* is the self, abandon the perception of Non spirit as Spirit 270

लोकानुवर्तन त्यक्त्वा त्यक्त्वा देहानुवर्तनम् ।
शास्त्रानुवर्तन त्यक्त्वा स्वाध्यासापनय कुरु ॥ २७१ ॥

Having given up following the way of the world, the body, or the scriptures, remove the erroneous conception that *atman* is non-*atman* 271

लोकवासनया जन्तो शास्त्रवासनयापि च ।
देहवामनया ज्ञान यथावन्नैव जायते ॥ २७२ ॥

Owing to a person's desire[1] for the things of the world, the scriptures and the body, true knowledge cannot be produced 272

ससारकारागृहमोक्षमिच्छो-
रयोमय पादनिबद्धशृङ्खलम् ।
वदन्ति तज्ज्ञा पटुवासनात्रय
योऽस्माद् विमुक्त समुपैति मुक्तिम् ॥ २७३ ॥

[1] *Vasana* (latent desire)

This cruel trinity[1] of desire is called by those who know, the iron chain that binds the feet of one aspiring for liberation from the prison house of conditioned existence, he who is free from this attains liberation 273

जलादिसंपर्कवशात् प्रभूतदुर्गन्धधूतागरुदिव्यवासना ।
संघर्षणेनैव विभाति सम्यग्विधूयमाने सति बाह्यगन्धे ॥ २७४ ॥

As by mixture with water and by friction, sandal-wood emits an excellent odour, removing all bad smells, so divine aspiration becomes manifest when external desire is washed away 274

अन्तःश्रितानन्तदुरन्तवासनाधूलीविलिप्ता परमात्मवासना ।
प्रज्ञातिसंघर्षणतो विशुद्धा प्रतीयते चन्दनगन्धवत् स्फुटा ॥२७५॥

Aspiration towards the supreme *atman* is covered by the dust of fatal desires lurking within, but becomes pure and emits a fine odour by the friction of wisdom just as the sandal wood (emits odour) 275

[1] *Śastra vasana* *Deha va ana* and *Loka-va ana* See *J vanmukt ı eka* by Sri V dyāranya Svamı chapter II (Dı vedı s translation p. 72) This is a very valuable treatise which gives hope of Liberation in this very life to every one Compare the teachings of J Krishnamurt in his books *Life in Freedom* and *Now*

अनात्मवासनाजालैस्तिरोभूतात्मवासना ।
नियात्मनिष्ठया तेषा नाशे भाति स्वय स्फुटा ॥ २७६ ॥

The aspiration towards *atman* is stifled by the net of unspiritual desires, for by constant devotion to *atman* they are destroyed, and divine aspiration becomes manifest 276

यथा यथा प्रयगवस्थित मनस्तथा तथा मुञ्चति वाह्यवासना ।
नि शेषमोक्षे सति वासनानामात्मानुभूति प्रतिबन्धशून्या ॥२७७॥

In proportion as the mind becomes firm by devotion to *atman*, it renounces all desires for external things, when all desires are completely exhausted, the realization of *atman* is unobstructed 277

स्वात्मन्येव सदा स्थित्या मनो नश्यति योगिन ।
वासनाना क्षयश्चात स्वाध्यासापनय कुरु ॥ २७८ ॥

By constant rest in the *ātman* the (individualized) mind of the Yogis disappears and desires are exhausted, therefore remove the erroneous conception that Non spirit is Spirit 278

तमो द्वाभ्या रज सत्त्वात् सत्त्व शुद्धेन नश्यति ।
तस्मात् सत्त्वमवष्टभ्य स्वाध्यासापनय कुरु ॥ २७९ ॥

The quality of *tamas* is eliminated by the other two qualities—*rajas* and *sattva*—*rajas* by *sattva*, and *satva* by purified *sattva*, therefore, having recourse to *sattva*, remove the erroneous conception that Non spirit is Spirit 279

प्रारब्धं पुष्यति वपुरिति निश्चित्य निश्चलः ।
धैर्यमालम्ब्य यत्नेन स्वाध्यासापनयं कुरु ॥ २८० ॥

Having ascertained that the body cherishes past Karma, become firm and calm and with great efforts remove the erroneous conception that Non spirit is Spirit 280

नाहं जीवः परं ब्रह्मेत्यतद्व्यावृत्तिपूर्वकम् ।
वासनावेगतः प्राप्तस्वाध्यासापनयं कुरु ॥ २८१ ॥

By realizing "I am not *jiva* but Parabrahman," remove the erroneous conception that Non spirit is Spirit, which is produced by the force of desire 281

श्रुत्या युक्त्या स्वानुभूत्या ज्ञात्वा सार्वात्म्यमात्मनः ।
क्वचिदाभासतः प्राप्तस्वाध्यासापनयं कुरु ॥ २८२ ॥

Having understood from the scripture, from logical reasoning and from experience, the

all-pervading nature of your *ātman*, remove the erroneous conception that Non-spirit is Spirit, which might arise through the reflection of that something somewhere. 282

अनादानविसर्गाभ्यामीषन्नास्ति क्रिया मुनेः ।
तदेकनिष्ठया नित्यं स्वाध्यासापनयं कुरु ॥ २८३ ॥

For the *muni* (ascetic) there is no activity concerning giving or taking, therefore by devotion to the one, diligently remove the erroneous conception that Non-spirit is Spirit. 283

तत्त्वमस्यादिवाक्योत्थब्रह्मात्मैकत्वबोधतः ।
ब्रह्मण्यात्मत्वदार्ढ्याय स्वाध्यासायनय कुरु ॥ २८४ ॥

In order to strengthen the conviction of self-identity with Brahman, remove the erroneous conception that Non-spirit is Spirit, through the knowledge of the identity of self and Brahman which arises from such sentences as 'thou art That'. 284

अहंभावस्य देहेऽस्मिन् निःशेषविलयावधि ।
सावधानेन युक्तात्मा स्वाध्यासापनयं कुरु ॥ २८५ ॥

So long as the notion 'I am this body' is not completely abandoned, control yourself

with great concentration, and with great effort remove the erroneous conception that Non-spirit is Spirit 285

प्रतीतिर्जीवजगतोः स्वप्नवद्भाति यावता ।
तावन्निरन्तरं विद्वन् स्वाध्यासापनयं कुरु ॥ २८६ ॥

O wise man! So long as the notion remains that there is *jiva* and the world, even but as a dream, without interruption remove the conception that Non-spirit is Spirit 286

निद्राया लोकवार्तायाः शब्दादेरपि विस्मृतेः ।
क्वचिन्नावसरं दत्त्वा चिन्तयात्मानमात्मनि ॥ २८७ ॥

Without allowing any interval of forgetfulness through sleep, news of worldly affairs, or the objects of sense, meditate on the Self in the self 287

मातापित्रोर्मलोद्भूतं मलमांसमयं वपुः ।
त्यक्त्वा चाण्डालवद् दूरं ब्रह्मीभूय कृती भव ॥ २८८ ॥

Having quitted this body which is composed of flesh and impurities and produced from the impurities of father and mother, as (one quits) an outcaste, become Brahman and attain *the* end 288

घटाकाशं महाकाश इवात्मानं परात्मनि ।
विलाप्याखण्डभावेन तूष्णीं भव सदा मुने ॥ २८९ ॥

Having merged the *atman* in Paramātman even as the space occupied by the water jar is merged in free space, remain for ever silent in that state 289

स्वप्रकाशमधिष्ठानं स्वयंभूय सदात्मना ।
ब्रह्माण्डमपि पिण्डाण्डं त्यज्यतां मलभाण्डवत् ॥ २९० ॥

Having become the self illumined, basal Brahman through the Logos, the macrocosm is to be abandoned as well as the microcosm, like a pot containing foul matter 290

चिदात्मनि सदानन्दे देहारूढामहंधियम् ।
निवेश्य लिङ्गमुत्सृज्य केवलो भव सर्वदा ॥ २९१ ॥

Having transferred the concept of "I", as inhering in the *a'man* which is consciousness, truth and bliss, and having abandoned all attributes, become for ever ONE 291

यत्रैष जगदाभासो दर्पणान्तः पुरं यथा ।
तद् ब्रह्माहमिति ज्ञात्वा कृतकृत्यो भविष्यसि ॥ २९२ ॥

Realizing as the "I" that Brahman in which this universe is reflected as a city in the mirror, thou shalt attain the final object 292

यत् सत्यभूत निजरूपमाद्य चिदद्वयानन्दमरूपमक्रियम् ।
तदेत्य मिथ्यावपुरुत्सृजैतच्छैलूषवद् वेषमुपात्तमात्मन ॥ २९३ ॥

Having attained that primeval consciousness, absolute bliss, of which the nature is truth, which is without form and action, abandon this illusive body that has been assumed by the *atman* just as an actor (abandons) the dress (put on) 293

सर्वात्मना दृश्यमिद मृषैव
नैवाहमर्थ क्षणिकत्वदर्शनात् ।
जानाम्यह सर्वमिति प्रतीति
कुतोऽहमादे· क्षणिकस्य सिध्येत् ॥ २९४ ॥

The objective universe is false from (the standpoint of) the Logos, and this (objective universe) is not "I" (Logos) because only transitory How then can the concept "I know all" be established with regard to transitory objects (such as) egoism and the rest? 294

अहंपदार्थस्त्वहमादिसाक्षी
नित्यं सुषुप्तावपि भावदर्शनात् ।
ब्रूते ह्यजो नित्य इति श्रुतिः स्वयं
तत्प्रत्यगात्मा सदसद्विलक्षणः ॥ २९५ ॥

The substance "I" is the witness of the egoism and the rest, as its being, is always perceived—even in dreamless sleep, and the scripture itself calls (it) unborn and eternal, therefore the *atman* is different from (relative) truth and untruth 295

विकारिणां सर्वविकारवेत्ता नित्योऽविकारो भवितुं समर्हति ।
मनोरथस्वप्नसुषुप्तिषु स्फुटं पुनः पुनर्दृष्टमसत्त्वमेतयोः ॥ २९६ ॥

The eternal unchangeable *atman* alone can be the knower of all differentiations of those which are differentiated The character of these two (differentiable and differentiation) is unreal because repeatedly and clearly perceived in the objective desires of the mind, in dream and in dreamless sleep 296

कालत्रयाबाध्यमखण्डबोध
ज्ञात्वा स्वमात्मानमुपैहि शान्तिम् ॥ २९७ ॥

Therefore abandon the notion of "I" in connection with a mass of flesh, as also this notion itself which is a product of *buddhi* But having known the *ātman* which is affected by neither past, present nor future, attain peace 297

त्यजाभिमान कुलगोत्रनामरूपाश्रमेष्वार्द्रशवाश्रितेषु ।
लिङ्गस्य धर्मानपि कर्तृतादींस्त्यक्त्वा भवाखण्डसुखस्वरूप· ॥

Abandon the notion of "I" in family, clan, name, form and state of life, which all depend on this physical body and also having abandoned the properties of the *linga sarira*, such as the feeling of being the actor and the rest, become the essential form which is absolute bliss 298

सन्त्यन्ये प्रतिबन्धा पुस समारहेतवो दृष्टा ।
तेषामेक मूल प्रथमविकारो भवत्यहकार· ॥ २९९ ॥

There are other obstacles which are perceived to be the cause of a man's embodied existence Of these the first is the modification called *ahamkāra* (egoism) 299

यावत् स्यात् स्वस्य सबन्धोऽहकारेण दुरात्मना ।
तावन्न लेशमात्रापि मुक्तिवार्ता विलक्षणा ॥ ३०० ॥

So long as one is connected with the vile *ahamkara* (egoism), there is not the least indication of *mukti* (final emancipation) which is a strange (thing to him) 300

अहकारग्रहान्मुक्त स्वरूपमुपपद्यते ।
चन्द्रवद् विमल पूर्ण सदानन्द स्वयप्रभ ॥ ३०१ ॥

He who becomes free from the spark of *ahamkara* attains the essential form which is self illumined, stainless as the moon, all-pervading, eternal bliss 301

यो वा पुरे सोऽहमिति प्रतीतो
बुद्ध्या विक्लृप्तस्तमसातिमूढया ।
तस्यैव नि शेषतया विनाशे
ब्रह्मात्मभाव प्रतिबन्धशून्य ॥ ३०२ ॥

He who through bewildering ignorance is deprived of the firm conviction that I (the Logos) am He (Parabrahman), realizes the identity of Brahman with *atman* on the complete destruction (of ignorance) 302

ब्रह्मानन्दनिधिर्महाबलवताहङ्कारघोराहिना
संवेष्ट्यात्मनि रक्ष्यते गुणमयैश्चण्डैस्त्रिभिर्मस्तकैः ।
विज्ञानाख्यमहासिना द्युतिमता विच्छिद्य शीर्षत्रयं
निर्मूल्याहिमिमं निधिं सुखकरं धीरोऽनुभोक्तुं क्षमः ॥ ३०३ ॥

The hidden treasure of supreme bliss is guarded by the very powerful and terrible snake *ahamkara*, which envelopes the self with its three heads, the *gunas*. The wise man is able to enjoy this hidden treasure of bliss after cutting off these three heads and destroying this serpent with the great sword of spiritual knowledge 303

यावद्वा यत् किंचिद् विषदोषस्फूर्तिरस्ति चेद् देहे ।
कथमारोग्याय भवेत् तद्वदहंतापि योगिनो मुक्त्यै ॥ ३०४ ॥

So long as there is the least indication of the effects of poison in the body, there cannot be freedom from disease In like manner the ascetic (Yogi) will not gain *mukti* so long as there is egoism. 304

अहमोऽत्यन्तनिवृत्त्या तत्कृतनानाविकल्पसंहृत्या ।
प्रत्यक्तत्त्वविवेकादयमहमस्मीति विन्दते तत्त्वम् ॥ ३०५ ॥

By the complete cessation of egoism and the (consequent) extinction of all its deceitful manifestations, this essential truth—'This I am'—is realized through discrimination of the real self 305

अहंकर्तर्यस्मिन्नहमिति मतिं मुञ्च सहसा
विकारात्मन्यात्मप्रतिफलजुषि स्वस्थितिमुषि ।
यदध्यासात् प्राप्ता जनिमृतिजरादुःखबहुला
प्रतीचश्चिन्मूर्तेस्तव सुखतनोः संसृतिरियम् ॥ ३०६ ॥

Abandon at once the notion of "I" in the *ahamkara* which is the cause of change, which experiences the consequences of Karma, and which is the destroyer of rest in one's own real self To this erroneous conception that attributes one thing to another (e g that *ahamkara* is the real self) is due embodied existence—birth death old age, sorrow in you the (reflection of the) *Logos* who is consciousness and is bliss 306

सदैकरूपस्य चिदात्मनो विभोरानन्दमूर्तेरनवद्यकीर्तेः ।
नैवान्यथा क्वाप्यविकारिणस्ते विनाहमध्यासममुष्य संसृतिः ॥३०७॥

There is no other (cause) of this changeful existence of you (the reflection of) the

cidatman (Logos) who is unchangeable bliss itself, and whose only form is the reality of stainless glory, than this erroneous conception (that *ahamkara* is the real self) 307

तस्मादहङ्कारमिमं स्वशत्रुं भोक्तुर्गले कण्टकवत् प्रतीतम् ।
विच्छिद्य विज्ञानमहासिना स्फुटं भुङ्क्ष्वात्मसाम्राज्यसुखं यथेष्टम् ॥

Therefore having, with the great sword of real knowledge, cut down this *ahamkara*, the enemy of the true self and perceived (to be) like the thorn in the eater's throat, enjoy to heart's content the clearly manifest bliss of the empire of self 308

ततोऽहमादेर्विनिवर्त्य वृत्तिं
संत्यक्तरागः परमार्थलाभात् ।
तूष्णीं समास्स्वात्मसुखानुभूत्या
पूर्णात्मना ब्रह्मणि निर्विकल्पः ॥ ३०९ ॥

Therefore having put an end to the functions of the *ahamkara* and the rest, and being free from attachment by the attainment of the supreme object, be happy in the enjoyment of spiritual bliss, and remain silent in Brahman by reaching the all-pervading Logos and losing all sense of separateness 309

समूलकृत्तोऽपि महानहं पुन-
र्व्युल्लेखितः स्याद्यदि चेतसा क्षणम्।
सञ्जीव्य विक्षेपशतं करोति
नभस्वता प्रावृषि वारिदो यथा ॥ ३१० ॥

The great *ahamkara*, even though (apparently) cut down to the very roots, will, if excited only for a moment by the mind, come to life again and cause a hundred distractions, just as during the rains clouds (are scattered about) by the storm 310

निगृह्य शत्रोरहमोऽवकाशः क्वचिन्न देयो विषयानुचिन्तया।
स एव सञ्जीवनहेतुरस्य प्रक्षीणजम्बीरतरोरिवाम्बु ॥ ३११ ॥

Having subjugated the enemy *ahamkara*, no respite is to be given to it by reflection about objects, such respite is the cause of its revival, just as water is in the case of the extremely weakened lime tree 311

देहात्मना संस्थित एव कामी
विलक्षणः कामयिता कथं स्यात्।
अतोऽर्थसन्धानपरत्वमेव
भेदप्रसक्त्या भवबन्धहेतुः ॥ ३१२ ॥

How can the desirer who exists through the notion of the body being the ego, be the causer of the desire, who is (thus) different? Therefore submission to the pursuit of object is the cause of bondage, through attachment to differentiations 312

कार्यप्रवर्धनाद् बीजप्रवृद्धिः परिदृश्यते ।
कार्यनाशाद् बीजनाशस्तस्मात् कार्यं निरोधयेत्

It is observed that the gro... the growth of the seed (of chan... the destruction of the former is ... of the latter. therefore the f... annihilated.

वासनावृद्धितः कार्यं कार्यवृद्ध्या च वासन...
वर्धते सर्वथा पुंसः संसारो न निवर्तते ॥

By the strength of *vā*...[1] accumulated, and by the ... *kārya*, *vāsanā* increases, (thu... changeful life of the ego ...

संसारबन्धविच्छित्त्यै तद्द्वयं प्रदहे...
वासनावृद्धिरेताभ्यां चिन्तया क्रियया

[1] *Vāsanā*, an impression remaining from past (good or evil) Karma

An ascetic must burn out these two, (*vāsanā* and *kāṇa*) in order to sever the bond of changing existence. The growth of *vāsanā* is due to these two, thought and external action. 315

ताभ्यां प्रवर्धमाना सा सूते संसृतिमात्मनः ।
त्रयाणां च क्षयोपायः सर्वावस्थासु सर्वदा ॥ ३१६ ॥

Vāsanā, nourished by these two, produces the changing life of the ego. Means for the destruction of this triad always, under all circumstances, (should be sought). 316

सर्वत्र सर्वतः सर्वं ब्रह्ममात्रावलोकनम् ।
सद्भाववासनादार्ढ्यात् तत् त्रयं लयमश्नुते ॥ ३१७ ॥

By everywhere, in every way, looking upon everything as Brahman, and by strengthening the perception of the (one) reality this triad will disappear. 317

क्रियानाशे भवेच्चिन्तानाशोऽस्माद् वासनाक्षयः ।
वासनाप्रक्षयो मोक्षः सा जीवन्मुक्तिरिष्यते ॥ ३१८ ॥

By the extinction of action,[1] comes the extinction of anxious thought, from this (latter)

[1] Absolute detachment of the self from action. See *Bhagavad-gitā*, ch. III.

How can the desirer who exists through the notion of the body being the ego, be the causer of the desire, who is (thus) different? Therefore submission to the pursuit of object is the cause of bondage, through attachment to differentiations 312

कार्यप्रवर्धनाद् बीजप्रवृद्धिः परिदृश्यते ।
कार्यनाशाद् बीजनाशस्तस्मात् कार्यं निरोधयेत् ॥ ३१३ ॥

It is observed that the growth of motive is the growth of the seed (of changing existence), the destruction of the former is the destruction of the latter therefore the former is to be annihilated 313

वासनावृद्धितः कार्यं कार्यवृद्ध्या च वासना ।
वर्धते सर्वथा पुंसः संसारो न निवर्तते ॥ ३१४ ॥

By the strength of *vāsana*,[1] *karya* (action) is accumulated, and by the accumulation of *karya*, *vasana* increases, (thus) in every way the changeful life of the ego continues 314

संसारबन्धविच्छित्त्यै तद्द्वयं प्रदहेद्यतिः ।
वासनावृद्धिरेताभ्यां चिन्तया क्रियया बहिः ॥ ३१५ ॥

[1] *Vasana* an impression remaining unconsciously in the mind from past (good or evil) karma

An ascetic must burn out these two, (*vasana* and *karya*) in order to sever the bond of changing existence The growth of *vasana* is due to these two, thought and external action 315

ताभ्यां प्रवर्धमाना सा सूते संसृतिमात्मनः ।
त्रयाणां च क्षयोपायः सर्वावस्थासु सर्वदा ॥ ३१६ ॥

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वासनाप्रक्षयो मोक्षः सा जीवन्मुक्तिरिष्यते ॥ ३१८ ॥

By the extinction of action,[1] comes the extinction of anxious thought, from this (latter)

[1] Absolute detachment of the self from action See *Bhagavad gita* ch III

the extinction of *vasana* The final extinction of *vasana* is liberation—that is also called *jivanmukti*[1] 318

सद्वासनास्फूर्तिविजृम्भणे सति
ह्यसौ विलीना त्वहमादिवासना ।
अतिप्रकृष्टाप्यरुणप्रभाया
विलीयते साधु यथा तमिस्रा ॥ ३१९ ॥

Aspiration towards the real, being fully manifested, *vasana* as directed to *ahamkara* and the rest disappears, as darkness does in the light of the supremely brilliant sun 319

तमस्तम कार्यमनर्थजाल न दृश्यते सत्युदिते दिनेशे ।
तथाद्वयानन्दरसानुभूतौ नैवास्ति बन्धो न च दु खगन्ध ॥

As on the rising of the sun darkness and the effects of darkness—that net of evils—are not seen, so on the realization of absolute bliss, there is neither bondage nor any trace of pain 320

[1] See *Jivanmukti viveka* by Śrī Vidyāranya (Dvivedi's trans) where destruction of latent desire (*vasana*) dissolution of mind (*manonāśa*) and Gnosis (*tattvajñana*) are interdependent contributive forces necessary for Liberation Also *Life in Freedom* by J Krishnamurti

दृश्य प्रतीत प्रविलापयन् स्वय सन्मात्रमानन्दघन विभावयन् ।
समाहित सन् बहिरन्तर वा काल नयेथा सति कर्मबन्धे ॥

Transcending all perceptible objects, realizing the only truth which is full of bliss controlling the external and internal (organs), so you should pass the time while the bondage of Karma remains 321

प्रमादो ब्रह्मनिष्ठाया न कर्तव्य कदाचन ।
प्रमादो मृत्युरित्याह भगवान् ब्रह्मण सुत ॥ ३२२ ॥

In devotion to Brahman there must be no negligence Brahma's son[1] has said that negligence is death 322

न प्रमादादनर्थोऽन्यो ज्ञानिन स्वस्वरूपत ।
ततो मोहस्ततोऽहधीस्ततो बन्धस्ततो व्यथा ॥ ३२३ ॥

For the wise there is no other danger than negligence in regard to the real form of self From that springs delusion, from delusion *ahamkara*, from *ahamkara* bondage, and from bondage pain 323

[1] Sanatsujata says in the *Sanatsujatiyam* Mahabharata Udyoga P I verily call heedlessness death and likewise I call freedom from heedlessness immortality Telang's trans.

विषयाभिमुखं दृष्ट्वा विद्वांसमपि विस्मृतिः ।
विक्षेपयति धीदोषैर्योषा जारमिव प्रियम् ॥ ३२४ ॥

Forgetfulness (of his true self) casts (into the ocean of births and deaths) even a learned man attracted by sense objects, his mind being perverted, as a woman (casts off) her lover 324

यथा प्रकृष्टं शैवालं क्षणमात्रं न तिष्ठति ।
आवृणोति तथा माया प्राज्ञं वापि पराङ्मुखम् ॥ ३२५ ॥

As moss (covering a sheet of water) does not remain (when pushed back) (fixed) even for a moment, so illusion (*maya*) veils even the learned who turn back (forgetting the real self) 325

लक्ष्यच्युतं चेद्यदि चित्तमीषद्
बहिर्मुखं सन्निपतेत् ततस्ततः ।
प्रमादतः प्रच्युतकेलिकन्दुकः
सोपानपङ्क्तौ पतितो यथा तथा ॥ ३२६ ॥

If the thinking ego loses its aim and becomes even slightly diverted, then it falls away from the right direction like a playing ball carelessly dropped on a flight of steps 326

विषयेष्वाविशच्चेत सकल्पयति तद्गुणान् ।
सम्यक्सकल्पनात् काम कामात् पुस प्रवर्तनम् ॥ ३२७ ॥

The mind directed tow irds objects of sense determines their qualities (and thus becomes attracted by them), from this determina tion arises desire, and from desire human action [1] 327

तत स्वरूपविभ्रशो विभ्रष्टस्तु पतत्यध ।
पतितस्य विना नाश पुनर्नारोह ईक्ष्यते ।
सकल्प वर्जयेत् तस्मात् सर्वानर्थस्य कारणम् ॥ ३२८ ॥

From that comes separation from the real self one thus separated retrogrades There is *not seen the re* ascent but the destruction of the fallen one Therefore abandon thoughts (about sense-objects) the cause of all evils 328

अत प्रमादान्न परोऽस्ति मृत्युर्विवेकिना ब्रह्मविद समाधौ ।
समाहित सिद्धिमुपैति सम्यक् समाहितात्मा भव सावधान ॥

Therefore for one possessed of discrimina tion knowing Brahman in *samadhi*, there is no death other than from negligence He who is absorbed in (the real) self, achieves

[1] Cf *Bhagavad g a* II 62 63

the fullest success, hence be heedful and self-controlled 329

जीवतो यस्य कैवल्य विदेहे च स केवल ।
यत्किंचित् पश्यतो भेद भय ब्रूते यजु श्रुति ॥ ३३० ॥

He who while living realizes unity (with the supreme), does so also when devoid of the body For him who is conscious of even the slightest differentiation there is fear—so says the *Yajur-veda* [1] 330

यदा कदा वापि विपश्चिदेष ब्रह्मण्यनन्तेऽप्यणुमात्रभेदम् ।
पश्यत्यथामुष्य भय तदेव यद्वीक्षित भिन्नतया प्रमादात् ॥ ३३१ ॥

When at any time the learned man perceives even an atom of differentiation in the infinite Brahman, then what is perceived as difference through negligence is to him a (cause of) fear 331

श्रुतिस्मृतिन्यायशतैर्निषिद्धे दृश्येऽत्र य स्वात्ममतिं करोति ।
उपैति दुःखोपरि दुःखजात निषिद्धकर्ता स मलिम्लुचो यथा ॥

He who regards what is perceived as the ego, in spite of hundreds of injunctions to the contrary in *sruti* (Vedas), *smrti* (law books),

[1] *Katha Upanisad*

and Nyāya (logic), falls into a multitude of sorrows on sorrows, (such a man) the doer of what is forbidden, is like a *malimluc* (a demon) 332

सत्याभिसन्धानरतो विमुक्तो महत्त्वमात्मीयमुपैति नित्यम् ।
मिथ्याभिसन्धानरतस्तु नश्येद् दृष्टं तदेतद् यदचोरचोरयो ॥३३३॥

The liberated man devoted to the pursuit of truth, always attains the glory of (the real) self, while he who is devoted to the pursuit of falsehood perishes, this is seen even in the case of a thief and an honest man 333

यतिरसदनुसन्धिं बन्धहेतुं विहाय
स्वयमयमहमस्मीत्यात्मदृष्ट्यैव तिष्ठेत् ।
सुखयति ननु निष्ठा ब्रह्मणि स्वानुभूत्या
हरति परमविद्याकार्यदुःखं प्रतीतम् ॥ ३३४ ॥

The ascetic abandoning the pursuit of unreality, the cause of bondage, rests in the spiritual perception, "I am the Logos" Devotion to Brahman gives bliss through realization of (the real) self and takes away the great pain experienced as the effect of *avidya* 334

बाह्यानुसंधिं परिवर्धयेत् फलं दुर्वासनामेव ततस्ततोऽधिकाम् ।
ज्ञात्वा विवेकैः परिहृत्य बाह्यं स्वात्मानुसंधिं विदधीत नित्यम् ॥

Pursuit of external objects results in increasing evil *vasana* more and more, therefore realizing the true character of such objects through discriminative knowledge, and abandoning them, be constantly engaged in the pursuit of the real self 335

बाह्ये निरुद्धे मनसः प्रसन्नता मनःप्रसादे परमात्मदर्शनम् ।
तस्मिन् सुदृष्टे भवबन्धनाशो बहिर्निरोधः पदवी विमुक्तेः ॥३३६॥

The (pursuit of) external objects being checked, tranquillity of the mind (*manas*) is produced, from the tranquillity of *manas* arises the vision of Paramatman (the Logos), from the clear perception of Paramātman (results) the destruction of the bondage of conditioned existence Restraint of the external is the way to liberation 336

कः पण्डितः सन् सदसद्विवेकी श्रुतिप्रमाणः परमार्थदर्शी ।
जानन् हि कुर्यादसतोऽवलम्बं स्वपातहेतोः शिशुवन्मुमुक्षुः ॥

What learned man, capable of discrimination between the real and the unreal,

ıderstanding the supreme object according › the conclusions of the *śruti*, and aspiring ›r liberation, would, like a child, rest in the nreal, the cause of his own fall? 337

हादिसंसक्तिमतो न मुक्तिर्मुक्तस्य देहाद्यभिमत्यभावः ।
सुप्तस्य नो जागरणं न जाग्रतः स्वप्नस्तयोर्भिन्नगुणाश्रयत्वात् ॥

There is no *mokṣa* for him who is attached to body and the rest; in the liberated there is no notion of the body and the rest being the ego. The sleeping man is not awake, and the man awake is not asleep—different attributes inhering in each (condition). 338

अन्तर्बहिः स्वं स्थिरजङ्गमेषु ज्ञानात्मनाधारतया विलोक्य ।
त्यक्ताखिलोपाधिरखण्डरूपः पूर्णात्मना यः स्थित एष मुक्तः ॥

He is liberated, who, having (by spiritual intelligence) perceived the Logos within and without, in moveable and immoveable (things), realizing it as the basis of the ego and abandoning all *upādhis*, remains as the all-pervading, indestructible Logos. 339

सर्वात्मना बन्धविमुक्तिहेतुः सर्वात्मभावान्न परोऽस्ति कश्चित् ।
दृश्याग्रहे सत्युपपद्यतेऽसौ सर्वात्मभावोऽस्य सदात्मनिष्ठया ॥

There is no other means for the removal of bondage than the realization of the nature of the Logos When objects of sense are not pursued, the state of being of the Logos is attained through unremitting devotion to it

340

दृश्यस्याग्रहणं कथं नु घटते देहात्मना तिष्ठतो
बाह्यार्थानुभवप्रसक्तमनसस्तत्तत्क्रियां कुर्वतः ।
सन्त्यस्ताखिलधर्मकर्मविषयैर्नित्यात्मनिष्ठापरै-
स्तत्त्वज्ञैः करणीयमात्मनि सदानन्देच्छुभिर्यत्नतः ॥ ३४१ ॥

How can the non pursuit of objects of sense which can only with effort be accomplished by the wise, who know the truth, ceaselessly devoted to the Logos, aspiring for eternal bliss, and who have renounced all objects of *dharma* (customary observances) and Karma (religious rites and ceremonies), be possible to one who regards the body as the self, whose mind is engaged in the pursuit of external objects, and who performs all actions connected with them?

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सार्वात्म्यसिद्धये भिक्षोः कृतश्रवणकर्मणः ।
समाधिं विदधात्येषा शान्तो दान्त इति श्रुतिः ॥ ३४२ ॥

For the attainment (of the state of) the Logos by the *bhiksu*,[1] engaged in the study of philosophy, *samadhi* is enjoined by the Sruti-text "Possessed of control over external organs and mind," and so forth[2] 342

आरूढशक्तेरहमो विनाशः कर्तुं न शक्यः सहसापि पण्डितैः ।
ये निर्विकल्पाख्यसमाधिनिश्चलास्तानन्तरानन्तभवा हि वासना ॥

Even the wise are not able at once to cause the destruction of egoism which has become strong by growth Except in those who are fixed in *nirvikalpa samadhi*, *vasana* (creates) many births 343

अहंबुद्ध्यैव मोहिन्या योजयित्वावृतेर्बलात् ।
विक्षेपशक्तिः पुरुषं विक्षेपयति तद्गुणैः ॥ ३४४ ॥

Viksepa sakti, binding a man to the delusive idea of self through the power of *avarana-sakti*,[3] carries him (into embodied existence) by its qualities 344

[1] One in the fourth stage or *asrama* of life a mendicant

[2] From the *Brhadaranyaka Upanisad* (See *supra* *sloka* 20 *et seq.*)

[3] *Avarana sakti* is the power that makes one thing appear as another Vide *sloka* 115

विक्षेपशक्तिविजयो विषमो विधातुं
निःशेषमावरणशक्तिनिवृत्त्यभावे ।
दृग्दृश्ययोः स्फुटपयोजलवद्विभागे
नश्येत् तदावरणमात्मनि च स्वभावात् ॥ ३४५ ॥

Until the *avarana-sakti* ceases completely, the conquest of the *viksepa-sakti* is impossible From its inherent nature the former is destroyed in the self when subject and object are distinguished, as (one distinguishes) milk and water 345

निःसंशयेन भवति प्रतिबन्धशून्यो
विक्षेपणं न हि तदा यदि चेन्मृषार्थे ।
सम्यग्विवेकः स्फुटबोधजन्यो
विभज्य दृग्दृश्यपदार्थतत्त्वम् ।
छिनत्ति मायाकृतमोहबन्धं
यस्माद् विमुक्तस्य पुनर्न संसृतिः ॥ ३४६ ॥

When there is a complete cessation of the (activity of) the *viksepa-śakti* in regard to the unreal, then without doubt or impediment arises perfect discrimination, born of clear perception, dividing the real and unreal principles, cutting asunder the bond of delusion

produced by *māyā*, for one emancipated from that there is no more changeful existence. 346

परावरैकत्वविवेकवह्निर्दहत्यविद्यागहनं ह्यशेषम् ।
किं स्यात् पुनः संसरणस्य बीजमद्वैतभावं समुपेयुषोऽस्य ॥३४७॥

The fire of the knowledge of the oneness (of Brahman) without limitation, burns down completely the forest of *avidyā*; where then is the seed of changeful existence of him who has completely attained the state of oneness? 347

आवरणस्य निवृत्तिर्भवति च सम्यक्पदार्थदर्शनतः ।
मिथ्याज्ञानविनाशस्तद्विक्षेपजनितदुःखनिवृत्तिः ॥ ३४८ ॥

By the thorough realization of the (one) substance *āvaraṇa-śakti* ceases. The destruction of false knowledge is the cessation of the pain (arising from) the *vikṣepa-śakti*. 348

एतत् त्रितयं दृष्टं सम्यग्रज्जुस्वरूपविज्ञानात् ।
तस्माद् वस्तु सतत्त्वं ज्ञातव्यं बन्धमुक्तये विदुषा ॥ ३४९ ॥

By the perception of the true character of the rope these three are seen.[1] Therefore

[1] The power that envelopes the rope as the serpent, the mental perturbation caused thereby, and the erroneous knowledge that the rope is the serpent, are, all three of them, seen to disappear when it is perceived that the rope is the rope and not the serpent.

by the wise the essential substance is to be known for the sake of liberation from bondage 349

अयोऽग्नियोगादिव सत्समन्वयान्मात्रादिरूपेण विजृम्भते धी ।
तत्कार्यमेतत् त्रितय यतो मृषा दृष्ट भ्रमस्वप्नमनोरथेषु ॥ ३५० ॥

Buddhi in conjunction with consciousness—similar to the union of the iron and fire—manifests itself as the faculties of sensation The effects of this (manifestation) are the three (mentioned above), wherefore what is perceived in error in dream, and in desire, is false

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ततो विकारा प्रकृतेरहमुखा देहावसाना विषयाश्च सर्वे ।
क्षणेऽन्यथाभावितया ह्यमीषामसत्त्वमात्मा तु कदापि नान्यथा ॥

Therefore all these objects beginning with *ahamkara* and ending in the body, are the modifications of *prakrti* These are unreal, because every moment they appear different, whereas the *atman* is at no time otherwise

351

नित्याद्वयाखण्डचिदेकरूपो बुद्ध्यादिसाक्षी सदसद्विलक्षण ।
अहपदप्रत्ययलक्षितार्थ प्रत्यक्सदानन्दघन परात्मा ॥ ३५२ ॥

Paramātman is the eternal, unmixed bliss, the eternal, non dual, indestructible consciousness, ever the same form, the witness of *buddhi* and the rest, different from both ego and non ego, its true significance is indicated by the meaning of the word "I" (*aham*), the real self 352

इत्थं विपश्चित् सदसद्विभज्य निश्चित्य तत्त्वं निजबोधदृष्ट्या ।
ज्ञात्वा स्वमात्मानमखण्डबोधं तेभ्यो विमुक्तः स्वयमेव शाम्यति ॥

The wise man, having thus discriminated between ego and non ego, having ascertained the one reality by innate (spiritual) perception, having realized his own *ātman* as indestructible knowledge, rests in the real self, being free from the two (ego and non ego) 353

अज्ञानहृदयग्रन्थेर्निःशेषविलयस्तदा ।
समाधिनाविकल्पेन यदाद्वैतात्मदर्शनम् ॥ ३५४ ॥

When by *avikalpa samadhi* the non dual *atman* is realized, then is ignorance—the knot of the heart—completely destroyed 354

त्वमहमिदमितीयं कल्पना बुद्धिदोषात्
प्रभवति परमात्मन्यद्वये निर्विशेषे ।

प्रविलसति समाधावस्य सर्वो विकल्पो
विलयनमुपगच्छेद् वस्तुतत्त्वावधृत्या ॥ ३५५ ॥

Paramātman (the Logos), being non dual and without difference, such conceptions as I, thou, and this, are produced through the defects of *buddhi* But when *samadhi* is mani fest, all differentiation connected with him (the *jiva*) becomes destroyed through the realization of the (one) real substance 355

शान्तो दान्त परमुपरत क्षान्तियुक्त समाधि
कुर्वन् नित्य कलयति यति स्वस्य सर्वात्मभावम् ।
तेनाविद्यातिमिरजनितान् साधु दग्ध्वा विकल्पान्
ब्रह्माकृत्या निवसति सुख निष्क्रियो निर्विकल्प ॥ ३५६ ॥

The ascetic possessed of *sama, dama* supreme *uparati*, and *ksanti* (endurance), and devoted to *samadhi*, perceives the state of the Logos, and through that (perception) completely burns down all *vikalpa* (error) produced by *avidya* and dwells in bliss in Brahman free from *vikalpa* and action

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समाहिता ये प्रविलाप्य बाह्य
श्रोत्रादि चेत स्वमह चिदात्मनि ।

त एव मुक्ता भवपाशबन्धै-
र्नान्ये तु पारोक्ष्यकथाभिधायिन ॥ ३५७ ॥

Those alone are freed from the bondage of conditioned being who, having transcended all externals, such as hearing, mind, self and egotism in the *adatman* (the Logos), are absorbed in it, not those who simply speak about the mystery 357

उपाधिभेदात् स्वयमेव भिद्यते चापाध्यपोहे स्वयमेव केवल ।
तस्मादुपाधेर्विलयाय विद्वान् वसेत् सदा कल्पसमाधिनिष्ठया ॥

Through the differences of *upadhi* the true self seems to be divided, on the removal of *upadhi* the one true self remains Therefore let the wise man remain always devoted to *samadhi* until the final dissolution of *upadhi* 358

सति सक्तो नरो याति सद्भाव ह्येकनिष्ठया ।
कीटको भ्रमर ध्यायन् भ्रमरत्वाय कल्पते ॥ ३५९ ॥

The man, devoted to *sat* (the real), becomes *sat* through exclusive devotion to that one

As the insect thinking constantly of the humble-bee becomes itself the bee [1] 359

क्रियान्तरासक्तिमपास्य कीटको
ध्यायन् यथालिं ह्यलिभावमृच्छति ।
तथैव योगी परमात्मतत्त्व
ध्यात्वा समायाति तदेकनिष्ठया ॥ ३६० ॥

The insect, abandoning attachment to all other action, meditating on that humble-bee, attains the state of the humble-bee Similarly the Yogi meditating on the Paramātman (Logos), becomes it through devotion to that one 360

अतीव सूक्ष्म परमात्मतत्त्व न स्थूलदृष्ट्या प्रतिपत्तुमर्हति ।
समाधिनात्यन्तसुसूक्ष्मवृत्त्या ज्ञातव्यमार्यैरतिशुद्धबुद्धिभि ॥३६१॥

The excessively subtile Paramātman (the (Logos) cannot be perceived through the gross vision (It is) to be known by worthy men,

[1] It is usually believed in India that a cockroach shut up with a humble-bee becomes after a time changed into the latter A writer in the *Theosophist* states that he has witnessed such a transformation (See *Theosophist* vol VI) The phenomenon in question is unknown to modern
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with very pure *buddhi* through the *samādhi* and supremely subtile (spiritual) faculties. 361

यथा सुवर्णं पुटपाकशोधितं त्यक्त्वा मलं स्वात्मगुणं समृच्छति ।
तथा मनः सत्त्वरजस्तमोमलं ध्यानेन संत्यज्य समेति तत्त्वम् ॥

As gold, properly purified by fire, attains its essential quality, abandoning all dross; so the *manas*, abandoning the impurities *sattva*, *rajas*, and *tamas* through meditation attains the Supreme Reality. 362

निरन्तराभ्यासवशात् तदित्थं
पक्वं मनो ब्रह्मणि लीयते यदा ।
तदा समाधिः स विकल्पवर्जितः
स्वतोऽद्वयानन्दरसानुभावकः ॥ ३६३ ॥

When the *manas*, matured by ceaseless discipline of this kind, becomes merged in Brahman, then *samādhi*, devoid of all *vikalpa* (differences such as between subject and object), becomes of itself the producer of the realization of non-dual bliss. 363

समाधिनानेन समस्तवासनाग्रन्थेर्विनाशोऽखिलकर्मनाशः ।
अन्तर्बहिः सर्वत एव सर्वदा स्वरूपविस्फूर्तिरयत्नतः स्यात् ॥

By this *samādhi* there is destruction of the entire knot of *vāsana* (desire), and (there is) extinction of all Karma (action) So there is always and in every way, within and without, a spontaneous manifestation of *Svarūpa* (Logos) 364

श्रुतेः शतगुणं विद्यान्मननं मननादपि ।
निदिध्यासं लक्षगुणमनन्तं निर्विकल्पकम् ॥ ३६५ ॥

Know meditation to be a hundred times (superior) to listening, assimilation to be a hundred thousand times (superior) to meditation, and *nirvikalpa-samādhi* to be infinitely (superior) to assimilation 365

निर्विकल्पकसमाधिना स्फुटं ब्रह्मतत्त्वमवगम्यते ध्रुवम् ।
नान्यथा चलतया मनोगतेः प्रत्ययान्तरविमिश्रितं भवेत् ॥३६६॥

Verily by *nirvikalpa samadhi* the essential reality called Brahman is clearly realized· not by any other means (As the non-dual reality) becomes mixed with other conceptions through the inconstancy of the activities of the *manas* 366

अतः समाधत्स्व यतेन्द्रियः सदा निरन्तरं शान्तमनाः प्रतीचि ।
विध्वंसय ध्वान्तमनाद्यविद्यया कृतं सदेकत्वविलोकनेन ॥ ३६७॥

Therefore with the organs of sense restrained, and in uninterrupted tranquillity of mind, be engaged in meditation on the Logos, and by perception of the one reality, destroy the darkness caused by beginningless *avidya* 367

योगस्य प्रथमं द्वारं वाङ्निरोधोऽपरिग्रहः ।
निराशा च निरीहा च नित्यमेकान्तशीलता ॥ ३६८ ॥

The first gate of Yoga is the control of speech, then non-acceptance (of anything and all), absence of expectation, absence of desire and uninterrupted devotion to the one (reality) 368

एकान्तस्थितिरिन्द्रियोपरमणे हेतुर्दमश्चेतसः
संरोधे करणं शमेन विलयं यायादहंवासना ।
तेनानन्दरसानुभूतिरचला ब्राह्मी सदा योगिन-
स्तस्माच्चित्तनिरोध एव सततं कार्यं प्रयत्नान्मुनेः ॥ ३६९ ॥

Uninterrupted devotion to the one (reality) is the cause of the cessation of sense-enjoyment, *dama* is the cause of the tranquillity of the thinking self, and on account of *sama* egoism is dissolved Thence proceeds the Yogi's perpetual enjoyment of the bliss of

Brahman Therefore the cessation of the activity of the thinking self is to be attained with effort by the ascetic 369

वाच नियच्छात्मनि त नियच्छ
बुद्धौ धिय यच्छ च बुद्धिसाक्षिणि ।
त चापि पूर्णात्मनि निर्विकल्पे
विलाप्य शान्ति परमा भजस्व ॥ ३७० ॥

Control speech by (thy) self, and that by *buddhi* (intellect), and *buddhi* by the witness of *buddhi* (divine light), merge that in *nirvikalpa-purnatman* (the Logos where no distinction exists between ego and non-ego) and obtain supreme rest 370

देहप्राणेन्द्रियमनोबुद्ध्यादिभिरुपाधिभि ।
यैर्यैर्वृत्ते समायोगस्तत्तद्भावोऽस्य योगिन ॥ ३७१ ॥

The Yogi attains the state of those *upadhis*, namely body, life principle, senses, mind, intellect, etc with whose functions he is engaged (for the time being) 371

तन्निवृत्त्या मुने सम्यक् सर्वोपरमण सुखम् ।
सदृश्यते सदानन्दरसानुभवविप्लव ॥ ३७२ ॥

It is observed that on the cessation of activity (of those functions and *upādhis*), there comes for the *muni* that perfect happiness which is caused by abstinence from the pleasures of the senses and the realization of eternal bliss. 372

अन्तस्त्यागो बहिस्त्यागो विरक्तस्यैव युज्यते ।
त्यजत्यन्तर्बहिः सङ्गं विरक्तस्तु मुमुक्षया ॥ ३७३ ॥

Renunciation, external and internal, is fit only for him who is dispassionate. Therefore the dispassionate man on account of the aspiration for liberation forsakes all attachment, whether internal or external. 373

बहिस्तु विषयैः सङ्गं तथान्तरहमादिभिः ।
विरक्त एव शक्नोति त्यक्तुं ब्रह्मणि निष्ठितः ॥ ३७४ ॥

External attachment is to objects of sense, internal is to egotism and the rest. It is only the dispassionate man, devoted to Brahman, who is able to renounce them. 374

वैराग्यबोधौ पुरुषस्य पक्षिवत् पक्षौ विजानीहि विचक्षण त्वम् ।
विमुक्तिसौधाग्रतलाधिरोहणं ताभ्यां विना नान्यतरेण सिध्यति ॥

O thou, discriminating man! Know renunciation and spiritual knowledge to be the

two wings of the embodied ego By nothing other than these two can ascent to the top of the creeper of nectar called Liberation be accomplished 375

अत्यन्तवैराग्यवत समाधि समाहितस्यैव दृढप्रबोध ।
प्रबुद्धतत्त्वस्य हि बन्धमुक्तिर्मुक्तात्मनो नित्यसुखानुभूति ॥३७६॥

For him who is possessed of excessive dispassion there is *samādhi*, for him in *samādhi* there is unwavering spiritual perception For him who has perceived the essential reality there is liberation, and for the liberated *atman* there is realization of eternal bliss 376

वैराग्यान्न पर सुखस्य जनक पश्यामि वश्यात्मन-
स्तच्चेच्छुद्धतरात्मबोधसहित स्वाराज्यसाम्राज्यधुक् ।
एतद् द्वारमजस्रमुक्तियुवतेर्यस्मात् त्वमस्मात् पर
सर्वत्रास्पृहया सदात्मनि सदा प्रज्ञा कुरु श्रेयसे ॥ ३७७ ॥

For one whose self is controlled, I see no better generator of happiness than dispassion If that, again, is accompanied by clear spiritual perception, he becomes the enjoyer of the empire of self dominion, this is the permanent gate of the maiden (named) Liberation Therefore thou who art different from this,

being void of attachment to everything, ever gain knowledge for (thy) self for the sake of liberation 377

आशा छिन्धि विषोपमेषु विषयेष्वेषैव मृत्योः सृति-
स्त्यक्त्वा जातिकुलाश्रमेष्वभिमति मुञ्चातिदूरात् क्रिया ।
देहादावसति त्यजात्मधिषणा प्रज्ञा कुरुष्वात्मनि
त्व द्रष्टास्यमलोऽसि निर्द्वयपर ब्रह्मासि यद्वस्तुत ॥ ३७८ ॥

Cut off desire of objects of sense which are like poison, these are the causes of death Having forsaken selfish attachment to caste, family and religious order, renounce all acts proceeding from attachment Abandon the notion of self in regard to unreality—body and the rest—and gain knowledge of self. In reality thou art the seer, stainless, and (the manifestation of) the supreme non-dual Brahman 378

लक्ष्ये ब्रह्मणि मानस दृढतर सस्थाप्य बाह्येन्द्रिय
स्वस्थाने विनिवेश्य निश्चलतनुश्चोपेक्ष्य देहस्थितिम् ।
ब्रह्मात्मैक्यमुपेत्य तन्मयतया चाखण्डवृत्त्यानिश
ब्रह्मानन्दरस पिबात्मनि मुदा शून्यै किमन्यैर्भ्रमै ॥ ३७९ ॥

Having firmly applied the *manas* to the goal, Brahman, having confined the external

organs to their own places, with the body motionless, regardless of its state or condition, and having realized the unity of the *atman* and Brahman by absorption, and abiding in the indestructible, always and abundantly drink in the essence of Brahmanic bliss in thyself What is the use of all else which is void of happiness? 379

अनात्मचिन्तन त्यक्त्वा कश्मल दु खकारणम् ।
चिन्तयात्मानमानन्दरूप यन्मुक्तिकारणम् ॥ ३८० ॥

Abandoning all thought of non spirit which stains the mind and is the cause of suffering, think of *atman*, which is bliss and which is the cause of liberation 380

एष स्वयज्योतिरशेषसाक्षी विज्ञानकोशे विलसत्यजस्रम् ।
लक्ष्य विधायैनमसद्विलक्षणमखण्डवृत्त्यात्मतयानुभावय ॥ ३८१ ॥

(This *atman*) is self illuminating, the wit ness of all (objects) and is ever manifest in the *vijnanamaya kosa* Making this, which is different from *asat* (unreal), the aim, realize it as the indestructible self by abiding in it 381

एतमच्छिन्नया वृत्त्या प्रत्ययान्तरशून्यया ।
उल्लेखयन् विजानीयात् स्वस्वरूपतया स्फुटम् ॥ ३८२ ॥

Uttering its name, realize it clearly as the essential form of self, the indivisible being, not dependent upon another 382

अत्रात्मत्वं दृढीकुर्वन्नहमादिषु संत्यजन् ।
उदासीनतया तेषु तिष्ठेद् घटपटादिवत् ॥ ३८३ ॥

Thoroughly realizing it as the self, and giving up the idea of self as being egotism and the rest, and yet remaining in them, (regard them) as broken earthen pots through want of interest in them [1] 383

विशुद्धमन्तःकरणं स्वरूपे निवेश्य साक्षिण्यवबोधमात्रे ।
शनैः शनैर्निश्चलतामुपानयन् पूर्णं स्वमेवानुविलोकयेत् ततः ॥

Having applied the purified *antahkarana* (the mind) to the real self, which is the witness, the absolute knowledge, leading it by slow degrees to steadiness, realize the *purnatman* 384

[1] Have no more concern than people have about such worthless things as broken pots which the ordinary house-holder looks upon as inauspicious objects not fit to be kept in any prominent part of the house

देहेन्द्रियप्राणमनोऽहमादिभि
स्वाज्ञानक्लृप्तैरखिलैरुपाधिभि ।
विमुक्तमात्मानमखण्डरूप
पूर्णं महाकाशमिवावलोकयेत् ॥ ३८५ ॥

Regard the indestructible and all-pervading *alman* freed from all the *upādhis*—body, senses, vitality, mind, egotism and the rest—produced by ignorance as *mahakaśa* (great space) 385

घटकलशकुसूलसूचिमुख्यैर्गगनमुपाधिशतैर्विमुक्तमेकम् ।
भवति न विविध तथैव शुद्ध परमहमादिविमुक्तमेकमेव ॥ ३८६ ॥

As space, freed for a hundred *upadhis* (such as) the small and large earthen pots, containing rice and other grains, is one and not many, similarly the pure Supreme, freed from egotism and the rest, is but one 386

ब्रह्मादिस्तम्बपर्यन्ता मृषामात्रा उपाधय ।
तत. पूर्णं स्वमात्मान पश्येदेकात्मना स्थितम् ॥ ३८७ ॥

From Brahmā down to the post, all *upādhis* are merely illusive Therefore realize the all-pervading *ātman* as one and the same 387

यत्र भ्रान्त्या कल्पित यद्विवेके तत्तन्मात्र नैव तस्माद् विभिन्नम्।
भ्रान्तेर्नाशे भ्रान्तिदृष्टाहितत्त्वं रज्जुस्तद्वद्विश्वमात्मस्वरूपम्॥

Whatever is imagined through error as different (from the real), is not so on right perception, but it is merely that (*thing itself*). On the cessation of error what was seen before as a snake appears as the rope, similarly the universe is in reality the *ātman*. 388

स्वयं ब्रह्मा स्वयं विष्णुः स्वयमिन्द्रः स्वयं शिवः।
स्वयं विश्वमिदं सर्वं स्वस्मादन्यन्न किंचन॥ ३८९॥

The *ātman* is Brahmā, the *ātman* is Visnu, the *ātman* is Indra, the *ātman* is Śiva, the *ātman* is the whole of this universe; besides *ātman* there is nothing. 389

अन्तः स्वयं चापि बहिः स्वयं च
स्वयं पुरस्तात् स्वयमेव पश्चात्।
स्वयं ह्यवाच्यां स्वयमप्युदीच्यां
तथोपरिष्टात् स्वयमप्यधस्तात्॥ ३९०॥

The *ātman* is within, the *ātman* is without, the *ātman* is before, the *ātman* is behind, the *ātman* is in the south, the *ātman* is in the north, the *ātman* is also above and below. 390

तरङ्गफेनभ्रमबुद्बुदादि सर्वं स्वरूपेण जलं यथा तथा ।
चिदेव देहाद्यहमन्तमेतत् सर्वं चिदेवैकरसं विशुद्धम् ॥ ३९१ ॥

As wave, foam, whirlpool and bubble—are all essentially but water, so all, beginning with the body and ending with egotism, are but consciousness, which is pure and absolute happiness 391

सदेवेदं सर्वं जगदवगतं वाङ्मनसयोः
सतोऽन्यन्नास्त्येव प्रकृतिपरसीम्नि स्थितवतः ।
पृथक् किं मृत्स्नायाः कलशघटकुम्भाद्यवगतं
वदत्येष भ्रान्तस्त्वमहमिति मायामदिरया ॥ ३९२ ॥

Verily all this universe, known through mind and speech, is the spirit, verily nothing is except the spirit which lies on the other side of *prakrti* Are the various kinds of, earthen-vessels different from the earth? The embodied ego, deluded by the wine of *māya*, speaks of "I" and "you" 392

क्रियासमभिहारेण यत्र नान्यदिति श्रुतिः ।
ब्रवीति द्वैतराहित्यं मिथ्याध्यासनिवृत्तये ॥ ३९३ ॥

By the cessation of action there remains no other than this The *sruti* declares the

absence of duality, for the purpose of removing the erroneous conception that attributes one thing to another 393

आकाशवन्निर्मलनिर्विकल्पनिःसीमनिःस्पन्दननिर्विकारम् ।
अन्तर्बहिःशून्यमनन्यमद्वयं स्वयं परं ब्रह्म किमस्ति बोध्यम् ॥

The real self is (in essence) the Supreme Brahman, pure as space, void of *vikalpa*, of boundary, of motion, of modification, of within and without, the secondless, having no other, (so) what else is there to know? 394

वक्तव्यं किमु विद्यतेऽत्र बहुधा ब्रह्मैव जीवः स्वयं
ब्रह्मैतज्जगदापराणु सकलं ब्रह्माद्वितीयं श्रुतेः ।
ब्रह्मैवाहमिति प्रबुद्धमतयः संत्यक्तबाह्याः स्फुटं
ब्रह्मीभूय वसन्ति संततचिदानन्दात्मनैव ध्रुवम् ॥३९५॥

What more is there to say? *Jiva* (ego), *svayam* (the real self), from the atom to the universe, all is the non-dual Brahman—in different forms; the *śruti* says: I (the Logos) am Parabrahman Those whose minds are thus illuminated, having abandoned all externals, abide in the eternal *cidānandātman* (the Logos which is consciousness and bliss)

and thus reach Brahman This is quite certain. 395

> जहि मलमयकोशेऽहंधियोत्थापिताशां
> प्रसभमनिलकल्पे लिङ्गदेहेऽपि पश्चात् ।
> निगमगदितकीर्तिं नित्यमानन्दमूर्तिं
> स्वयमिति परिचीय ब्रह्मरूपेण तिष्ठ ॥ ३९६ ॥

Kill out desires raised through egoism in the physical body full of filth, then those raised in the astral body. Know the (real) self, whose glory is celebrated in the Vedas, to be eternal, the very bliss, and remain in Brahman 396

> शवाकारं यावद् भजति मनुजस्तावदशुचिः
> परेभ्यः स्यात् क्लेशो जननमरणव्याधिनिलयः ।
> यदात्मानं शुद्धं कलयति शिवाकारमचलं
> तदा तेभ्यो मुक्तो भवति हि तदाह श्रुतिरपि ॥ ३९७ ॥

So long as a man is attached to the corpse-form,[1] he is impure[2] through enemies,[3] there is suffering associated with birth, death and

[1] I.e. the physical body
[2] In a levitical sense
[3] I.e. the six passions lust, anger, greed, delusion, pride and jealousy

disease. When he perceives the pure *ātman* which is bliss and is immovable, then only (he) becomes free from these—so the Vedas declare. 397

स्वात्मन्यारोपिताशेषाभासवस्तुनिरासतः ।
स्वयमेव परं ब्रह्म पूर्णमद्वयमक्रियम् ॥ ३९८ ॥

On the removal of all phenomenal attributes imposed upon the self, the true self is (found to be) the supreme, non-dual, and actionless Brahman. 398

समाहितायां सति चित्तवृत्तौ परात्मनि ब्रह्मणि निर्विकल्पे ।
न दृश्यते कश्चिदयं विकल्पः प्रजल्पमात्रः परिशिष्यते ततः ॥

When the functions of the thinking self are at rest in Paramātman (the Logos), which is (in essence) Parabrahman void of *vikalpa*, then this *vikalpa* is perceived no longer and mere wild talk remains. 399

असत्कल्पो विकल्पोऽयं विश्वमित्येकवस्तुनि ।
निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ ४०० ॥

In the one substance, undifferentiable, formless and devoid of *viśeṣa*,[1] where is the

[1] The distinctness of one object from another

difference? Hence the distinction that this is the universe, is a false conception 400

द्रष्टृदर्शनदृश्यादिभावशून्यैकवस्तुनि ।
निर्विकारे निराकारे निर्विशेषे भिदा कुत ॥ ४०१ ॥

In the one substance, devoid of the conditions (of being), such as knower, knowledge and known, and undifferentiable, formless and devoid of *visesa*, where is the difference? 401

कल्पार्णव इवात्यन्तपरिपूर्णैकवस्तुनि ।
निर्विकारे निराकारे निर्विशेषे भिदा कुत ॥ ४०२ ॥

In the one substance, full as the ocean of *kalpa*,[1] and undifferentiable, formless, and devoid of *visesa*, where is the difference? 402

तेजसीव तमो यत्र प्रलीनं भ्रान्तिकारणम् ।
अद्वितीये परे तत्त्वे निर्विशेषे भिदा कुत ॥ ४०३ ॥

In the supreme reality, secondless and devoid of *visesa*, in which ignorance the cause of illusion is destroyed, as darkness is in light, where is the difference? 403

[1] Ocean of Kalpa = the supremely subtle cause into which every thing returns at the universal *pralaya*

एकात्मके परे तत्त्वे भेदवाता कथ भवेत् ।
सुषुप्तौ सुखमात्राया भेद केनावलोकित ॥ ४०८ ॥

In the one supreme reality how can there be any indication of difference? By whom has any difference been perceived in *susupti*, which is merely a state of happiness? 404

न ह्यस्ति विश्व परतत्त्वबोधात् सदात्मनि ब्रह्मणि निर्विकल्पे ।
कालत्रये नाप्यहिरीक्षितो गुणे न ह्यम्बुबिन्दुर्मृगतृष्णिकायाम् ॥

On the realization of the supreme Truth, in none of the three divisions of time is there the universe in *sadatman* (the eternal self), the consciousness which is (in substance) Brahman void of *vikalpa* (distinction or duality) (As on the truth being perceived) there is no snake in the rope nor a drop of water in the mirage[1] 405

मायामात्रमिद द्वैतमद्वैत परमार्थत ।
इति ब्रूत श्रुति साक्षात् सुषुप्तावनुभूयते ॥ ४०६ ॥

This duality exists only through *maya*, in absolute reality there is no duality, this the

[1] In which they had been perceived erroneously

Vedas say clearly and it is perceived in *susupti* 406

अनन्यत्वमधिष्ठानादारोप्यस्य निरीक्षितम् ।
पण्डितै रज्जुसर्पादौ विकल्पो भ्रान्तिजीवनः ॥ ४०७ ॥

The identity of that which is attributed to the substance with the substance itself has been perceived by the wise in the case of the rope and serpent The distinction is kept alive by error 407

चित्तमूलो विकल्पोऽयं चित्ताभावे न कश्चन ।
अतश्चित्तं समाधेहि प्रत्यग्रूपे परात्मनि ॥ ४०८ ॥

This distinction has its root in the thinking principle, without the thinking principle it does not exist Therefore bring the thinking principle to rest in Paramātman which is the Logos 408

किमपि सततबोधं केवलानन्दरूपं
निरुपममतिवेलं नित्यमुक्तं निरीहम् ।
निरवधि गगनाभं निष्कलं निर्विकल्पं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ ४०९ ॥

The wise man in *samadhi* perceives in his heart that something which is eternal

knowledge, pure bliss, incomparable, eternally free, actionless, as limitless as space, stainless, without distinction of subject and object, and is the all-pervading Brahman (in essence). 409

प्रकृतिविकृतिशून्यं भावनातीतभावं
समरसमसमानं मानसम्बन्धदूरम् ।
निगमवचनसिद्धं नित्यमस्मत्प्रसिद्धं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ ४१० ॥

The wise man in *samādhi* perceives in his heart (that something) which is devoid of *prakṛti* and its modifications, whose state or being is beyond (our) conception, and which is uniform, unequalled, beyond the knot of *manas*, established by the declarations of the Vedas, and known as the eternal Logos, and is the all-pervading Brahman (in essence). 410

अजरममरमस्ताभासवस्तुस्वरूपं
स्तिमितसलिलराशिप्रख्यमाख्याविहीनम् ।
शमितगुणविकारं शाश्वतं शान्तमेकं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ ४११ ॥

The wise man in *samādhi* perceives in his heart the undecaying, immortal substance, not

indicated by mere negation, without name, in whom the activity of the *gunas* is at an end, eternal, peaceful and one 411

समाहितान्तःकरणः स्वरूपे विलोकयात्मानमखण्डवैभवम् ।
विच्छिन्धि बन्धं भवगन्धगन्धितं यत्नेन पुंस्त्वं सफलीकुरुष्व ॥

Having brought the *antahkarana* (mind) to rest, in the true self, you should perceive it, whose glory is indestructible, with assiduous efforts sever the bondage tainted by the smell of conditioned existence, and render fruitful your manhood 412

सर्वोपाधिविनिर्मुक्तं सच्चिदानन्दमद्वयम् ।
भावयात्मानमात्मस्थं न भूयः कल्पसेऽध्वने ॥ ४१३ ॥

Realize the *atman* existing in yourself, freed from all *upadhis*, the non dual being, consciousness and bliss, and you will no longer be subject to evolution 413

छायेव पुंसः परिदृश्यमानमाभासरूपेण फलानुभूत्या ।
शरीरमाराच्छववन्निरस्तं पुनर्न संधत्त इदं महात्मा ॥ ४१४ ॥

The *mahatma* having (once) abandoned the visible body as if it was a corpse—the body which, through experiencing the effects of

Karma, is regarded as a reflected shadow of the man—does not again fix his thoughts upon it 414

सततविमलबोधानन्दरूप समेत्य
त्यज जडमलरूपोपाधिमेत सुदूरे ।
अथ पुनरपि नैष स्मर्यतां वान्तवस्तु
स्मरणविषयभूत कल्पते कुत्सनाय ॥ ४१५ ॥

Having approached the Logos which is eternal, pure knowledge and bliss abandon this *upadhi* (the body) which is impure Then it is not to be thought of again, the recollection of what is vomited is only calculated to disgust 415

समूलमेतत् परिदह्य वह्नौ सदात्मनि ब्रह्मणि निर्विकल्पे ।
तत स्वय नित्यविशुद्धबोधानन्दात्मना तिष्ठति विद्वरिष्ठ ॥४१६॥

The great wise man having burnt all this down to the roots in the fire of the eternal self, which is the non dual Brahman in essence, remains in the Logos, which is eternal pure knowledge and bliss 416

प्रारब्धसूत्रग्रथित शरीर प्रयातु वा तिष्ठतु गोरिव स्रक् ।
न तत् पुन पश्यति तत्त्ववेत्तानन्दात्मनि ब्रह्मणि लीनवृत्ति ॥

The knower of truth, whose being is (gradually) being absorbed into the Logos which is bliss, and Brahman does not again look at the body, strung on the thread of *prarabdha*[1] Karma and (unholy) as cow's blood, whether the body remains or disappears 417

अखण्डानन्दमात्मानं विज्ञाय स्वस्वरूपतः ।
किमिच्छन् कस्य वा हेतोर्देहं पुष्णाति तत्त्ववित् ॥ ४१८ ॥

Having perceived the Logos which is indestructible and bliss, as the real self, for what purpose and for whose sake can the knower of truth nourish the body? 418

संसिद्धस्य फलं त्वेतज्जीवन्मुक्तस्य योगिनः ।
बहिरन्तः सदानन्दरसास्वादनमात्मनि ॥ ४१९ ॥

The gain of the Yogi who has attained perfection is the enjoyment of perpetual bliss in the *atman* 419

वैराग्यस्य फलं बोधो बोधस्योपरतिः फलम् ।
स्वानन्दानुभवाच्छान्तिरेषैवोपरतेः फलम् ॥ ४२० ॥

[1] Latent possibilities which have become dynamic.

The result of dispassion is right perception, of right perception abstention from the pleasures of sense and ceremonial acts The peace that comes from the realization of the true is the fruit of abstention from ceremonial acts, from the pleasures of 420
sense

यद्युत्तरोत्तराभाव पूर्वपूर्वं तु निष्फलम् ।
निवृत्ति परमा तृप्तिरानन्दोऽनुपम स्वत ॥ ४२१ ॥

The absence of what follows (in the order given above) renders fruitless the one that precedes it Perfect satisfaction proceeding from the unparalleled bliss that comes from 421
self is liberation

दृष्टदु खेष्वनुद्वेगो विद्याया प्रस्तुत फलम् ।
यत्कृत भ्रान्तिवेलाया नाना कर्म जुगुप्सितम् ।
पश्चान्नरो विवेकेन तत् कथ कर्तुमर्हति ॥ ४२२ ॥

The fruit of wisdom is declared to be freedom from anxiety at the sight of trouble How can a man of right discrimination do afterwards[1] the blameworthy acts done when 422
deluded?

[1] i.e. when the illusion is extinguished.

विद्याफल स्यादसतो निवृत्ति प्रवृत्तिरज्ञानफल तदीक्षितम् ।
तज्ज्ञाज्ञयोर्यन्मृगतृष्णिकादौ नो चेद् विदो दृष्टफल किमस्मात् ॥

It is perceived that the fruit of wisdom is liberation from *asat* (*prakrti*), that of ignorance is attachment to it If this (difference) is not perceived between the ignorant and the wise, as in the mirage, etc where can we see any gain for the wise? 423

अज्ञानहृदयग्रन्थेर्विनाशो यद्यशेषत ।
अनिच्छोर्विषय किं नु प्रवृत्ते. कारण स्वत ॥ ४२४ ॥

If the knot of the heart,[1] ignorance, is entirely destroyed, then how can objects by themselves be the cause of attachment in respect of one who is without desires? 424

वासनानुदयो भोग्ये वैराग्यस्य परोऽवधि ।
अहंभावोदयाभावो बोधस्य परमोऽवधि ।
लीनवृत्तेरनुत्पत्तिर्मर्यादोपरतेस्तु सा ॥ ४२५ ॥

The non-appearance of even conscious inclination towards objects of enjoyment is the extreme limit of dispassion, the non evolution

[1] Between object and subject there is no relation except through illusion and hence it is looked upon as a knot tying together the ego and non-ego.

of egotism is the supreme limit of right discrimination, the non evolution of self conscious being by absorption in the Logos is the extreme limit of *uparati*[1] 425

ब्रह्माकारतया सदा स्थिततया निर्मुक्तबाह्यार्थधी-
रन्यावेदितभोग्यभोगकलनो निद्रालुवद् बालवत् ।
स्वप्नालोकितलोकवज्जगदिदं पश्यन् क्वचिल्लब्धधी-
रास्ते कश्चिदनन्तपुण्यफलभुग् धन्यः स मान्यो भुवि ॥४२६॥

He on this earth is happy and worthy of honour who, by always resting in peace in the form of Brahman is freed from external consciousness, regarding the objects of enjoyment experienced by others as a sleeping child (would do), looking upon the universe as the world perceived in dream, at times recovers consciousness and enjoys the fruit of an infinity of meritorious deeds 426

स्थितप्रज्ञो यतिरयं यः सदानन्दमश्नुते ।
ब्रह्मण्येव विलीनात्मा निर्विकारो विनिष्क्रियः ॥ ४२७ ॥

This ascetic, firm in wisdom, free from changes of condition, actionless, enjoys

[1] Peace tranquillity See śloka 24

perpetual bliss, his *atman* being absorbed in Brahman 427

ब्रह्मात्मनो शोधितयोरेकभावावगाहिना ।
निर्विकल्पा च चिन्मात्रा वृत्ति प्रज्ञेति कथ्यते ।
सा सर्वदा भवेद् यस्य स्थितप्रज्ञ स उच्यते ॥ ४२८ ॥

Prajna or wisdom is said to be that state of ideation which recognizes no such distinction as that of ego and non ego, and which is absorbed in the manifested unity of Brahman and *atman* 428

यस्य स्थिता भवेत् प्रज्ञा यस्यानन्दो निरन्तर ।
प्रपञ्चो विस्मृतप्राय स जीवन्मुक्त इष्यते ॥ ४२९ ॥

He who is perfectly at rest (in this wisdom) is said to be firm in wisdom He who is firm in wisdom, whose bliss is uninterrupted and by whom the objective universe is well nigh forgotten, is regarded as *jivanmukta* 429

लीनधीरपि जागर्ति यो जाग्रद्धर्मवर्जित ।
बोधो निर्वासनो यस्य स जीवन्मुक्त इष्यते ॥ ४३० ॥

He is regarded as *jivanmukta* who, though having his consciousness absorbed (in the

Logos), is awake and yet devoid of all characteristics of waking, whose consciousness is free from even unconscious traces of desire. 430

शान्तसंसारकलनः कलावानपि निष्कलः ।
यस्य चित्तं विनिश्चित्तं स जीवन्मुक्त इष्यते ॥ ४३१ ॥

He is regarded as *jīvanmukta* in whom all tendency to evolution is at rest, who though possessed of *kalā* (ray of the Logos), is yet devoid of it (from the standpoint of Brahman), whose thinking principle is devoid of thinking. 431

वर्तमानेऽपि देहेऽस्मिन्छायावदनुवर्तिनि ।
अहंताममताभावो जीवन्मुक्तस्य लक्षणम् ॥ ४३२ ॥

Though existing in this body which is like a shadow, to be yet devoid of egotism and the consciousness of possession,[1] is the characteristic of a *jīvanmukta*. 432

अतीताननुसंधानं भविष्यदविचारणम् ।
औदासीन्यमपि प्राप्ते जीवन्मुक्तस्य लक्षणम् ॥ ४३३ ॥

Want of inquiry into the past, absence of speculation about the future, and indifference

[1] Literally my-ness.

(as to the present), are the characteristics of a *jivanmukta* 433

गुणदोषविशिष्टेऽस्मिन् स्वभावेन विलक्षणे ।
सर्वत्र समदर्शित्वं जीवन्मुक्तस्य लक्षणम् ॥ ४३४ ॥

By nature (from acquired natural disposition) to regard all as equal everywhere in this world of opposites, full as of good and bad qualities, is the characteristic of a *jivanmukta* 434

इष्टानिष्टार्थसम्प्राप्तौ समदर्शितयात्मनि ।
उभयत्राविकारित्वं जीवन्मुक्तस्य लक्षणम् ॥ ४३५ ॥

On meeting with objects, agreeable and disagreeable, to regard them all as equal in (respect to) oneself and to feel no perturbation in either case, is characteristic of a *jivanmukta* 435

ब्रह्मानन्दरसास्वादासक्तचित्ततया यतेः ।
अन्तर्बहिरविज्ञानं जीवन्मुक्तस्य लक्षणम् ॥ ४३६ ॥

The absence of external and internal perception in the ascetic by reason of his consciousness being centred in the enjoyment of Brahmanic bliss, is characteristic of a *jivanmukta* 436

देहेन्द्रियादौ कर्तव्ये ममाहंभाववर्जितः ।
औदासीन्येन यस्तिष्ठेत् स जीवन्मुक्तलक्षणः ॥ ४३७ ॥

He *who is free from egotism and "my-ness"* in what is done by body, senses, etc. and who remains indifferent, is possessed of the characteristic of a *jīvanmukta*. 437

विज्ञात आत्मनो यस्य ब्रह्मभावः श्रुतेर्बलात् ।
भवबन्धविनिर्मुक्तः स जीवन्मुक्तलक्षणः ॥ ४३८ ॥

He who has realized the identity of *ātman* with Brahman by the power of Vedic wisdom and is freed from the bondage of conditioned existence, is possessed of the characteristic of a *jīvanmukta*. 438

देहेन्द्रियेष्वहंभाव इदंभावस्तदन्यके ।
यस्य नो भवतः क्वापि स जीवन्मुक्त इष्यते ॥ ४३९ ॥

He in whom the consciousness of "I" in regard to the body and organs, and of "this" in regard to other subjects, never arises, is considered a *jīvanmukta*. 439

न प्रत्यग्ब्रह्मणोर्भेदं कदापि ब्रह्मसर्गयोः ।
प्रज्ञया यो विजानाति स जीवन्मुक्तलक्षणः ॥ ४४० ॥

He who, by reason of wisdom, knows there is no difference between *pratyagatman* (Logos) and Brahman, as also between Brahman and the universe, is possessed of the characteristic of a *jivanmukta* 440

साधुभि पूज्यमानेऽस्मिन् पीड्यमानेऽपि दुर्जनै ।
समभावो भवेद् यस्य स जीवन्मुक्तलक्षण ॥ ४४१ ॥

He who is the same, whether worshipped by the good or harassed by the wicked, is possessed of the characteristic of a *jivan mukta* 441

यत्र प्रविष्टा विषया परेरिता नदीप्रवाहा इव वारिराशौ ।
लिनन्ति सन्मात्रतया न विक्रियामुत्पादयन्त्येष यतिर्विमुक्त ॥

The ascetic into whom (into whose consciousness) enter and become merged objects called into existence by *para* (light of the Logos) as the rivers flow into the ocean, by reason of his being nothing but *sat* (because Parabrahman), and do not produce any change, is liberated 442

विज्ञातब्रह्मतत्त्वस्य यथापूर्वं न संसृति ।
अस्ति चेन्न स विज्ञातब्रह्मभावो बहिर्मुख ॥ ४४३ ॥

For him who has gained the true knowledge of Brahman there is no more evolution as before: if there be these the Brahmanic state is not known (he is out of it). 443

प्राचीनवासनावेगादसौ संसरतीति चेत् ।
न सदेकत्वविज्ञानान्मन्दीभवति वासना ॥ ४४४ ॥

If it is said 'he evolves through the force of previous *vāsanā*', it is not so; *vāsanā*[1] becomes powerless by the realization of identity with the Reality. 444

अत्यन्तकामुकस्यापि वृत्तिः कुण्ठति मातरि ।
तथैव ब्रह्मणि ज्ञाते पूर्णानन्दे मनीषिणः ॥ ४४५ ॥

As the tendency of the most lustful man ceases before his mother, so (the *vāsanā*) of the wise ceases on knowing Brahman the perfect bliss 445

निदिध्यासनशीलस्य बाह्यप्रत्यय ईक्ष्यते ।
ब्रवीति श्रुतिरेतस्य प्रारब्धं फलदर्शनात् ॥ ४४६ ॥

Dependence on (external) objects is seen in one engaged in deep meditation on account of

[1] Impressions remaining unconsciously in the mind from past Karma

the results of Karma already in operation—so say the Vedas 446

सुखाद्यनुभवो यावत् तावत् प्रारब्धमिष्यते ।
फलोदय क्रियापूर्वो निष्क्रियो न हि कुत्रचित् ॥ ४४७ ॥

So long as there is perception of pain and pleasure, so long *prarabdha* exists, these results are preceded by Karma, for one devoid of Karma they cannot be anywhere 447

अहं ब्रह्मेति विज्ञानात् कल्पकोटिशतार्जितम् ।
संचित विलय याति प्रबोधात् स्वप्नकर्मवत् ॥ ४४८ ॥

By the knowledge that I (the Logos) am Brahman, the Karma acquired in a thousand millions of Kalpas is extinguished, as is the Karma of dream life on awaking 448

यत्कृत स्वप्नवेलाया पुण्य वा पापमुल्बणम् ।
सुप्तोत्थितस्य किं तत् स्यात् स्वर्गाय नरकाय वा ॥ ४४९ ॥

Whatever is done, whether manifestly good or bad in dreams—how is it (efficacious) for the going to heaven or hell of the dreamer awakened? 449

स्वमसङ्गमुदासीन परिज्ञाय नभो यथा ।
न श्लिष्यते यति किंचित् कदाचिद् भाविकर्मभि ॥ ४५० ॥

Having realized his real self as space, without attachment and indifferent (to worldly concerns), he never clings to (becomes united with) anything whatsoever by future Karma 450

न नभो घटयोगेन सुरागन्धेन लिप्यते ।
तथात्मोपाधियोगेन तद्धर्मैर्नैव लिप्यते ॥ ४५१ ॥

Just as space is unaffected by form or odour,[1] so also the *ātman* remains unaffected by connection with *upādhi* and its functions. 451

ज्ञानोदयात् पुरारब्धं कर्म ज्ञानान्न नश्यति ।
अदत्त्वा स्वफलं लक्ष्यमुद्दिश्योत्सृष्टबाणवत् ॥ ४५२ ॥

The Karma incurred before the attainment of knowledge is not destroyed by knowledge without producing its effect, like a well-aimed arrow discharged at a target. 452

व्याघ्रबुद्ध्या विनिर्मुक्तो बाणः पश्चात्तु गोमतौ ।
न तिष्ठति छिनत्त्येव लक्ष्यं वेगेन निर्भरम् ॥ ४५३ ॥

An arrow discharged at what seems to be a tiger does not stop when it is seen that the object is a cow, but quickly and forcibly pierces the object aimed at. 453

[1] Literally "the space within the pot or the odour of spirituous liquors".

प्रारब्ध बलवत्तर खलु विदा भोगेन तस्य क्षय
सम्यग्ज्ञानहुताशनेन विलय प्राक्सचितागामिनाम् ।
ब्रह्मात्मैक्यमवेक्ष्य तन्मयतया ये सर्वदा सस्थिता-
स्तेषा तत् त्रितय न हि क्वचिदपि ब्रह्मैव ते निर्गुणम् ॥

Prarabdha (Karma already incurred in a previous incarnation) is indeed very powerful In the wise it is exhausted with cheerful endurance *Samcita* (Karma incurred during the present incarnation) and *agami* (future Karma) are destroyed by the fire of perfect knowledge Those, who having realized the identity of *atman* with Brahman always abide in that union, are never (affected) by the three kinds of Karma (*prarabdha samcita* and *agami*), for they become Brahman without attributes 454

उपाधितादात्म्यविहीनकेवलब्रह्मात्मनैवात्मनि तिष्ठतो मुने ।
प्रारब्धसद्भावकथा न युक्ता स्वप्नार्थसबन्धकथेव जाग्रत ॥४९९॥

To the ascetic who is devoid of (the influence of) *upadhi* and its functions and who abides in the atman alone, realizing its identity with Brahman, *prarabdha* does not exist even in name, but is like dream objects to one awake 455

न हि प्रबुद्ध प्रतिभासदेहे देहोपयोगिन्यपि च प्रपञ्चे ।
करोत्यहन्ता ममतामिदन्ता किन्तु स्वय तिष्ठति जागरेण ॥ ४५६ ॥

The wise man does not make such distinctions as "I", 'mine", "this", with respect to this illusory body and the world to which it belongs, but remains wakeful (conscious of the higher self) 456

न तस्य मिथ्यार्थसमर्थनेच्छा न संग्रहस्तज्जगतोऽपि दृष्टः ।
तत्रानुवृत्तिर्यदि चेन्मृषार्थे न निद्रया मुक्त इतीष्यते ध्रुवम् ॥४५७॥

In him there is no desire strengthening illusory objects, nor does he perceive any advantage in this world If he pursues illusory objects, he certainly cannot be regarded as having awakened from the sleep of ignorance 457

तद्वत् परे ब्रह्मणि वर्तमान सदात्मना तिष्ठति नान्यदीक्षते ।
स्मृतिर्यथा स्वप्नविलोकितार्थे तथा विद प्राशनमोचनादौ ॥४५८॥

Similarly he who ever abides in the *atman* and thus in Parabrahman, sees nothing else Eating, sleeping, etc are to a wise man but as the recollection of objects seen in dream 458

कर्मणा निर्मितो देह प्रारब्ध तस्य कल्प्यताम् ।
नानादेरात्मनो युक्त नेवात्मा कर्मनिर्मित ॥ ४५९ ॥

The body is created by Karma Regard *prarabdha* as belonging to it (body) It (*prarabdha*) cannot be attributed to the *atman* which is without beginning The *atman* is not created by Karma 459

अजा नित्य शाश्वत इति ब्रूते श्रुतिरमोघवाक् ।
तदात्मना तिष्ठतोऽस्य कुत प्रारब्धकल्पना ॥ ४६० ॥

The unerring text of the *sruti* says "(the *atman*) is not born, it is indestructible and eternal How can *prarabdha* exist in one abiding in *atman*? 460

प्रारब्ध सिध्यति सदा यदा देहात्मना स्थिति ।
देहात्मभावो नैवेष्ट प्रारब्ध त्यज्यतामत ।
शरीरस्यापि प्रारब्धकल्पना भ्रान्तिरेव हि ॥ ४६१ ॥

So long as the notion continues that body is the self, *prarabdha* exists When that notion is not cherished (any longer), *prarabdha* is abandoned Even the notion that *prarabdha* belongs to body is a delusive one 461

अध्यस्तस्य कुतः सत्त्वमसत्त्वस्य कुतो जनिः ।
अजातस्य कुतो नाशः प्रारब्धमसतः कुतः ॥ ४६२ ॥

Whence is the reality of what is supposed and whence is the origin of unreality? Whence is then destruction of what is not born? Whence is there *prarabdha* of what is unreal? 462

ज्ञानेनाज्ञानकार्यस्य समूलस्य लयो यदि ।
तिष्ठत्ययं कथं देह इति शङ्कावतो जडान् ।
समाधातुं बाह्यदृष्ट्या प्रारब्धं वदति श्रुतिः ॥ ४६३ ॥
न तु देहादिसत्यत्वबोधनाय विपश्चिताम् ।
यतः श्रुतेरभिप्रायः परमार्थैकगोचरः ॥ ४६४ ॥

If the effects of ignorance are completely destroyed by knowledge, how can this body exist? To clear up this doubt of ignorant people, the Śruti speaks of *prarabdha* from an external point of view, but not in order to teach the reality of the body to the wise 463 464

परिपूर्णमनाद्यन्तमप्रमेयमविक्रियम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किंचन ॥ ४६५ ॥

Brahman is all pervading, without beginning and without end, immeasurable, unchangeable, the only one, non-dual, and no differentiation whatever exists therein 465

सद्घनं चिद्घनं नित्यमानन्दघनमक्रियम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किंचन ॥ ४६६ ॥

Brahman is absolute existence, absolute consciousness, eternal, absolute bliss, actionless, the only one, non-dual, and no differentiation whatever exists therein 466

प्रत्यगेकरसं पूर्णमनन्तं सर्वतोमुखम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किंचन ॥ ४६७ ॥

Brahman is uniform, unalloyed bliss, all-pervading, endless, boundless, the only one, non-dual, and no differentiation whatever exists therein 467

अहेयमनुपादेयमनादेयमनाश्रयम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किंचन ॥ ४६८ ॥

Brahman can neither be abandoned, taken hold of nor received, and is independent, the only one, non-dual, and no differentiation whatever exists therein 468

निर्गुणं निष्कलं सूक्ष्मं निर्विकल्पं निरञ्जनम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किंचन ॥ ४६९ ॥

Brahman is without attributes, indivisible, subtle, unconditioned, stainless, the only one, non-dual; and no differentiation whatever exists therein. 469

अनिरूप्यस्वरूपं यन्मनोवाचामगोचरम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किंचन ॥ ४७० ॥

Brahman, whose form is indescribable, who is incomprehensible to speech and mind, is the only one, non-dual; and no differentiation whatever exists therein. 470

सत्समृद्धं स्वतःसिद्धं शुद्धं बुद्धमनीदृशम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किंचन ॥ ४७१ ॥

Brahman is perfect truth, wisdom self-existing, pure, incomparable, the only one, non-dual; and no differentiation whatever exists therein. 471

निरस्तरागा विनिरस्तभोगाः शान्ताः सुदान्ता यतयो महान्तः ।
विज्ञाय तत्त्वं परमेतदन्ते प्राप्ताः परां निर्वृतिमात्मयोगात् ॥ ४७२ ॥

The great ascetics, who have abandoned desires and discarded enjoyments, who have subdued their minds and senses, knowing the supreme truth, attain at last *paranirvāna* through union with the *ātman* (the Logos) 472

भवानपीद परतत्त्वमात्मनः स्वरूपमानन्दघनं विचार्य ।
विधूय मोहं स्वमनः प्रकल्पितं मुक्तः कृतार्थो भवतु प्रबुद्धः ॥४७३॥

Having investigated this supreme truth and the nature of the *atman* who is full of bliss, having shaken off the delusion created by your own mind, become wise and free, and thus attain the end 473

समाधिना साधु विनिश्चलात्मना पश्यात्मतत्त्वं स्फुटबोधचक्षुषा ।
नि संशयं सम्यगवेक्षितश्चेच्छ्रुत· पदार्थो न पुनर्विकल्पते ॥४७४॥

With a pure, steady mind, know the nature of the *ātman* by clear spiritual perception in *samādhi* If the (one real) substance be perceived without error and understood, it will be no more subject to doubt 474

स्वस्याविद्याबन्धसम्बन्धमोक्षात्
सत्यज्ञानानन्दरूपात्मलब्धौ ।

शास्त्रं युक्तिर्देशिकोक्तिः प्रमाणं
चान्तःसिद्धा स्वानुभूतिः प्रमाणम् ॥ ४७५ ॥

On realizing the *ātman* who is truth, wisdom and bliss, through freedom from connection (with *upādhi*) created by the bond of ignorance, neither *śāstras*, argument, nor the teachings of the *guru*, but only self-acquired experiences are of any authority.[1] 475

बन्धो मोक्षश्च तृप्तिश्च चिन्तारोग्यक्षुधादयः ।
स्वेनैव वेद्या यज्ज्ञानं परेषामानुमानिकम् ॥ ४७६ ॥

Freedom from bondage, contentment, anxiety, health, hunger, must be experienced by oneself. Knowledge (derived) from others is inferential. 476

तटस्थिता बोधयन्ति गुरवः श्रुतयो यथा ।
प्रज्ञयैव तरेद् विद्वानीश्वरानुगृहीतया ॥ ४७७ ॥

Equal-minded *gurus* teach, as the Vedas do, that the learned will be saved only by wisdom derived from Īśvara (the Logos). 477

स्वानुभूत्या स्वयं ज्ञात्वा स्वमात्मानमखण्डितम् ।
संसिद्धः संमुखं तिष्ठेन्निर्विकल्पात्मनात्मनि ॥ ४७८ ॥

[1] See *Life in Freedom* by J. Krishnamurti.

Having known the indestructible *atman* through one's own experience, being perfected, one should abide in the *atman* happily and with steady mind 478

वेदान्तसिद्धान्तनिरुक्तिरेषा ब्रह्मैव जीवः सकलं जगच्च ।
अखण्डरूपस्थितिरेव मोक्षो ब्रह्माद्वितीये श्रुतयः प्रमाणम् ॥४७९॥

The Vedānta doctrine sets forth that the whole universe and (all) *jivas* (egos) are but Brahman, that *moksa* is abiding in the indestructible essence (which is the *atman*) and the *srutis* are the authority for the non duality of Brahman 479

इति गुरुवचनाच्छ्रुतिप्रमाणात् परमवगम्य सतत्त्वमात्मयुक्त्या ।
प्रशमितकरणः समाहितात्मा क्वचिदचलाकृतिरात्मनिष्ठितोऽभूत् ॥

Thus comprehending—through the *guru's* teaching, through the authority of the *srutis*, and through his own reasoning—the supreme truth, he (the disciple) with organs of sense controlled, with composed mind and motionless body, remained (for a time) intent on the *atman* (absorbed in the *atman*) 480

कञ्चित् कालं समाधाय परे ब्रह्मणि मानसम् ।
उत्थाय परमानन्दादिदं वचनमब्रवीत् ॥ ४८१ ॥

Having fixed his mind for a time on Parabrahman, he then got up (from meditation) and said, with much ecstasy, these words 481

बुद्धिर्विनष्टा गलिता प्रवृत्तिर्ब्रह्मात्मनोरेकतयाधिगत्या ।
इदं न जानेऽप्यनिदं न जाने किं वा कियद्वा सुखमस्त्यपारम् ॥

Through the realization of the *atman* with Brahman, (my) understanding is utterly lost and mental activity has vanished I know neither this nor that, nor what this bliss is, its extent, nor its limit 482

वाचा वक्तुमशक्यमेव मनसा मन्तुं न वा शक्यते
स्वानन्दामृतपूरपूरितपरब्रह्माम्बुधेर्वैभवम् ।
अम्भोराशिविशीर्णवार्षिकशिलाभावं भजन्मे मनो
यस्यांशांशलवे विलीनमधुनानन्दात्मना निर्वृतम् ॥ ४८३ ॥

The greatness of Parabrahman, like an ocean completely filled with the nectar of realized bliss, can neither be described by speech nor conceived by mind but can be enjoyed Just as a hailstone falling into the sea becomes dissolved therein, so my mind becomes merged (even) in the least part of this (Parabrahman) Now am I happy with spiritual bliss 483

क्व गतं केन वा नीतं कुत्र लीनमिदं जगत् ।
अधुनैव मया दृष्टं नास्ति किं महदद्भुतम् ॥ ४८४ ॥

Where is this world gone? By whom was it carried away? When did it disappear? A great wonder! That which was perceived but now exists no longer 484

किं हेयं किमुपादेयं किमन्यत् किं विलक्षणम् ।
अखण्डानन्दपीयूषपूर्णे ब्रह्ममहार्णवे ॥ ४८५ ॥

In the great ocean of Brahman, filled with the ambrosia of perfect bliss, what is then to be abandoned or accepted? No other thing exists therein, nor is there any distinguishing quality 485

न किंचिदत्र पश्यामि न शृणोमि न वेद्म्यहम् ।
स्वात्मनैव सदानन्दरूपेणास्मि विलक्षणः ॥ ४८६ ॥

Here (in the state) I neither see, nor hear, nor know anything I am different from every other thing—the *atman* who is true bliss 486

नमो नमस्ते गुरवे महात्मने विमुक्तसङ्गाय सदुत्तमाय ।
नित्याद्वयानन्दरसस्वरूपिणे भूम्ने सदापारदयाम्बुधाम्ने ॥४८७॥

I bow before thee, O *guru*, who art good, great, free from attachment, the embodiment, of eternal, non-dual bliss: lord of the earth, the boundless reservoir of compassion. 487

यत्कटाक्षशशिसान्द्रचन्द्रिकापातधूतभवतापजश्रमः ।
प्राप्तवानहमखण्डवैभवानन्दमात्मपदमक्षयं क्षणात् ॥ ४८८ ॥

The weariness produced by the burning heat of changing existence being removed by drinking the sweet moonlight of thy glance, I attained, in a moment, the imperishable abode of *ātman* whose glory and bliss are indestructible. 488

धन्योऽयं कृतकृत्योऽहं विमुक्तोऽहं भवग्रहात् ।
नित्यानन्दस्वरूपोऽहं पूर्णोऽहं तदनुग्रहात् ॥ ४८९ ॥

By thy grace I am happy and have attained my object, I am freed from the shark of changing existence, and have gained the state of eternal bliss and am perfect. 489

असङ्गोऽहमनङ्गोऽहमलिङ्गोऽहमभङ्गुरः ।
प्रशान्तोऽहमनन्तोऽहममलोऽहं चिरंतनः ॥ ४९० ॥

I am without attachment and without limbs. I am sexless and indestructible. I a

calm and endless I am without stain and ancient 490

अकर्ताहमभोक्ताहमविकारोऽहमक्रिय ।
शुद्धबोधस्वरूपोऽह केवलोऽह सदाशिव ॥ ४९१ ॥

I am not the doer, nor am I the enjoyer, I am without change and without action I am pure intelligence, one, and eternal bliss 491

द्रष्टु श्रोतुर्वक्तु कर्तुर्भोक्तुर्विभिन्न एवाहम् ।
नित्यनिरन्तरनिष्क्रियनि सीमासङ्गपूर्णबोधात्मा ॥ ४९२ ॥

I am other than the seer, hearer, speaker, doer and enjoyer, but I am eternal, constant, actionless, without attachment and limitless, all pervading wisdom 492

नाहमिद नाहमदोऽप्युभयोरवभासक पर शुद्धम् ।
बाह्याभ्यन्तरशून्य पूर्ण ब्रह्माद्वितीयमेवाहम् ॥ ४९३ ॥

I am neither this nor that, but I shine forth in both of them and am pure and supreme I am neither within nor without, but I am all pervading and non dual Brahman 493

निरुपममनादितत्त्व त्वमहमिदमद इति कल्पनादूरम् ।
नित्यानन्दैकरस सत्य ब्रह्माद्वितीयमेवाहम् ॥ ४९४ ॥

I am the non-dual Brahman which is incomparable, beginningless truth, devoid of such notions as "you", "I", "this" and "that", and eternal bliss and reality 494

नारायणोऽहं नरकान्तकोऽहं पुरान्तकोऽहं पुरुषोऽहमीशः ।
अखण्डबोधोऽहमशेषसाक्षी निरीश्वरोऽहं निरहं च निर्ममः ॥४९५॥

I am Nārayana, I am the destroyer of the giant Naraka, and the slayer of Pura, I am Purusa and Lord, I am indestructible wisdom and the witness of all I am without Īsvara nor am I *aham* (egoism) and I am free from *mama* (mine, selfishness) 495

सर्वेषु भूतेष्वहमेव संस्थितो ज्ञानात्मनान्तर्बहिराश्रयः सन् ।
भोक्ता च भोग्यं स्वयमेव सर्वं यद्यत् पृथग्दृष्टमिदंतया पुरा ॥४९६॥

Being the support within and without, I alone abide in all beings as the wisdom self (*jnanatman*) Whatever was perceived before (the attainment of knowledge) as diff rent, such as the enjoyer and the thing enjoyed, this am I alone 496

मय्यखण्डसुखाम्भोधौ बहुधा विश्ववीचयः ।
उत्पद्यन्ते विलीयन्ते मायामारुतविभ्रमात् ॥ ४९७ ॥

In me, the ocean of indestructible bliss, are produced and dissolved, like waves, many worlds through the whirling motion of the gale (called) *maya* 497

स्थूलादिभावा मयि कल्पिता भ्रमादारोपिता नु स्फुरणेन लोकैः ।
काले यथा कल्पकवत्सरायणर्त्वादयो निष्कलनिर्विकल्पे ॥४९८॥

Such states as grossness and the like are imagined (to exist) in me and attributed to me by people through error and want of clear comprehension, just as the divisions of time, such as Kalpa,[1] year, half year, Rtu (a period of two months) are made in indivisible and changeless time 498

आरोपितं नाश्रयदूषकं भवेत् कदापि मूढैर्मतिदोषदूषितैः ।
नार्द्रीकरोत्यूषरभूमिभागं मरीचिकावारिमहाप्रवाहः ॥४९९॥

That which is attributed (to me) by the ignorant, polluted by many sins, can never pollute me, even as the great flood of mirage water cannot wet the barren land 499

आकाशवल्लेपविदूरगोऽहमादित्यवद्भास्यविलक्षणोऽहम् ।
अहार्यवन्नित्यविनिश्चलोऽहमम्भोधिवत् पारविवर्जितोऽहम् ॥५००॥

[1] Kalpa—4 320 000 000 years.

Like space I go further than thought (am all pervading) Like the sun I am different from what is made visible (by it) Like a mountain I am eternally immovable Like the ocean I am boundless 500

न मे देहेन सम्बन्धो मेघेनेव विहायसः ।
अतः कुतो मे तद्धर्मा जाग्रत्स्वप्नसुषुप्तयः ॥ ५०१ ॥

I have no more connection with the body than the sky with a cloud Whence, then, can I be subject to states (of the body) such as waking, dreaming and dreamless slumber? 501

उपाधिरायाति स एव गच्छति स एव कर्माणि करोति भुङ्क्ते ।
स एव जीर्यन् म्रियते सदाहं कुलाद्रिवन्निश्चल एव संस्थितः ॥५०२॥

Upadhi (the vehicle) comes and goes, it engenders Karma and enjoys (the effects of Karma) It alone grows old and dies But I alone remain ever immovable like Kulādri (one of the seven great mountains) 502

न मे प्रवृत्तिर्न च मे निवृत्तिः सदैकरूपस्य निरंशकस्य ।
एकात्मको यो निबिडो निरन्तरो व्योमेव पूर्णः स कथं नु चेष्टते ॥

In me, the ocean of indestructible bliss, are produced and dissolved, like waves, many worlds through the whirling motion of the gale (called) *māya* 497

स्थूलादिभावा मयि कल्पिता भ्रमादारोपिता नु स्फुरणेन लोकैः ।
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एकात्मको यो निबिडो निरन्तरो व्योमेव पूर्णः स कथं नु चेष्टते ॥

To me who am uniform and without parts, there is neither going forth nor going back How is it possible for him to perform actions, who is the only self, firm, constant, and, like space, all-pervading? 503

पुण्यानि पापानि निरिन्द्रियस्य निश्चेतसो निर्विकृतेर्निराकृते ।
कुतो ममाखण्डसुखानुभूतेर्ब्रूते ह्यनन्वागतमित्यपि श्रुति ॥५०४॥

Where are the merits and demerits of me who have no sense, no mind, no changes, no form, and who enjoy indestructible happiness? Even the *sruti* asserts that they do not follow (me) 504

छायया स्पृष्टमुष्ण वा शीत वा सुष्ठु दुष्ठु वा ।
न स्पृशत्येव यत् किंचित् पुरुष तद्विलक्षणम् ॥ ५०५ ॥

Heat or cold, good or evil touching a shadow, cannot affect the person (whose shadow it is) who is different from it 505

न साक्षिण साक्ष्यधर्मा सस्पृशन्ति विलक्षणम् ।
अविकारमुदासीन गृहधर्मा प्रदीपवत् ।
देहेन्द्रियमनोधर्मा नैवात्मान स्पृशन्त्यहो ॥ ५०६ ॥

Just as household duties do not affect one who, like a burning lamp, is unconcerned and

steady, so also the functions of the perceived do not affect the perceiver, who is different from them. 506

रवेर्यथा कर्मणि साक्षिभावो वह्नेर्यथा दाहनियामकत्वम् ।
रज्जोर्यथारोपितवस्तुसङ्गस्तथैव कूटस्थचिदात्मनो मे ॥ ५०७ ॥

Just as the condition of witnessing actions belongs to the sun, and the property of melting iron belongs to fire, and the idea attributed to "rope" is associated with it, so *kūṭastha* (*mūlaprakṛti*) is (related) to me who am *cidātman* (the real self). 507

कर्तापि वा कारयितापि नाहं भोक्तापि वा भोजयितापि नाहम् ।
द्रष्टापि वा दर्शयितापि नाहं सोऽहं स्वयंज्योतिरनीदृगात्मा ॥

I am neither the doer nor the instigator; I am neither the enjoyer nor the promoter of enjoyment, I neither see nor cause others to see; but I am that *ātman* who is self-illumined and unlike (anything else). 508

चलत्युपाधौ प्रतिबिम्बलौल्यमौपाधिकं मूढधियो नयन्ति ।
स्वबिम्बभूतं रविवद् विनिष्क्रिय कर्तास्मि भोक्तास्मि हतोऽस्मि हेति ॥

When the *upādhi* is in motion, the ignorant attribute the tremor of the reflections (as in

water) of the *upadhi*, such as "I do", "I enjoy", "I am killed", to the real self which is actionless like the sun 509

जले वापि स्थले वापि लुठत्वेष जडात्मकः ।
नाहं विलिप्ये तद्धर्मैर्घटधर्मैर्नभो यथा ॥ ५१० ॥

The ignorant move about on land or in water, but I am not affected by such tendencies, as space is not affected by form (as of a pot) 510

कर्तृत्वभोक्तृत्वखलत्वमत्तताजडत्वबद्धत्वविमुक्ततादयः ।
बुद्धेर्विकल्पा न तु सन्ति वस्तुतः स्वस्मिन् परे ब्रह्मणि केवलेऽद्वये ॥

Action, enjoyment, wickedness, goodness, ignorance, bondage, liberation, etc are the creations of mind, but in reality they do not exist in Parabrahman which is one and non dual 511

सन्तु विकाराः प्रकृतेर्दशधा शतधा सहस्रधा वापि ।
किं मेऽसङ्गचितेस्तैर्न घनः क्वचिदम्बरं स्पृशति ॥ ५१२ ॥

Let there be ten, a hundred, or a thousand modifications of *prakrti*, then, just as a mass of clouds cannot affect the sky, so these

do not affect me whose mind is without attachment 512

अव्यक्तादि स्थूलपर्यन्तमेतद् विश्व यत्राभासमात्र प्रतीतम् ।
व्योमप्रख्य सूक्ष्ममाद्यन्तहीन ब्रह्माद्वैत यत्तदेवाहमस्मि ॥ ५१३ ॥

I am that Brahman which is like space, subtle, non dual, without beginning and without end, and in which the whole universe, from the unmanifested down to gross matter, is known to be a mere phantom 513

सर्वाधार सर्ववस्तुप्रकाश सर्वाकार सर्वग सर्वशून्यम ।
नित्य शुद्ध निश्चल निर्विकल्प ब्रह्माद्वैत यत्तदेवाहमस्मि ॥ ५१४ ॥

I am that non dual Brahman which supports and illumines all, which is of all forms, all pervading, empty of all else, eternal, pure, immovable and not subject to change 514

यत् प्रत्यस्ताशेषमायाविशेष प्रत्यग्रूप प्रत्ययागम्यमानम् ।
सत्यज्ञानानन्तमानन्दरूप ब्रह्माद्वैत यत्तदेवाहमस्मि ॥ ५१५ ॥

I am that non dual Brahman which is truth, knowledge and bliss, which is uniform and can be attained through knowledge, and in which all phenomenal differences are at an end 515

निष्क्रियोऽस्म्यविकारोऽस्मि निष्कलोऽस्मि निराकृति ।
निर्विकल्पोऽस्मि नित्योऽस्मि निरालम्बोऽस्मि निर्द्वय ॥ ५१६ ॥

I am actionless, immutable, indivisible, formless, I am subject to no change, eternal, not depending on another and non dual 516

सर्वात्मकोऽह सर्वोऽह सर्वातीतोऽहमद्वय ।
केवलाखण्डबोधोऽहमानन्दोऽह निरन्तर ॥ ५१७ ॥

I am all pervading, I am everything and transcend everything, I am non dual, indestructible knowledge and eternal bliss 517

स्वाराज्यसाम्राज्यविभूतिरेषा भवत्कृपाश्रीमहिमप्रसादात् ।
प्राप्ता मया श्रीगुरवे महात्मने नमो नमस्तेऽस्तु पुनर्नमोऽस्तु ॥

O *guru*, this supremacy over earth and heaven is attained by me through thy compassion and greatly esteemed favour To thee, great souled one (*mahatma*), I bow down again and again 518

महास्वप्ने मायाकृतजनिजरामृत्युगहने
भ्रमन्त क्लिश्यन्त बहुलतरतापैरनुदिनम् ।
अहकारव्याघ्रव्यथितमिममत्यन्तकृपया
प्रबोध्य प्रस्वापात् परमवितवान् मामसि गुरो ॥५१९॥

O *guru*, having in thy great compassion
awakened me from the sound sleep (of ignor-
ance), thou hast saved me, roaming about in
the dream like forest of birth, old age and
death, created by *maya*, daily tormented by
manifold afflictions, and terrified by the tiger 519
of egoism

नमस्तस्मै सदेकस्मै कस्मैचिन्महसे नम ।
यदेतद्विश्वरूपेण राजते गुरुराज ते ॥ ५२० ॥

O *guru*, I bow down before thee who art
truth alone, who hast the splendour of wisdom
and who shinest in the form of the universe 520

इति नतमवलोक्य शिष्यवर्यं समधिगतात्मसुखं प्रबुद्धतत्त्वम् ।
प्रमुदितहृदय स देशिकेन्द्र पुनरिदमाह वच पर महात्मा ॥

Observing the disciple, best of his class, who
had acquired the truth and attained spiritual
happiness in *samadhi*, the *mahatma*, lord of
gurus, greatly pleased, again spoke these noble 521
words

ब्रह्मप्रत्ययसन्ततिर्जगदतो ब्रह्मैव सत् सर्वत
पश्याध्यात्मदृशा प्रशान्तमनसा सर्वास्ववस्थास्वपि ।

रूपादन्यदवेक्षितं किमभितश्चक्षुष्मता दृश्यते
तद्वद् ब्रह्मविदः सतः किमपरं बुद्धेर्विहारास्पदम् ॥

The universe is an expansion of its idea in Brahman, hence Brahman alone is real. Perceive Brahman everywhere and in all states through spiritual sight and with quiet mind. What but form can be everywhere perceived by those who have eyes? In like manner what other thing than reality can recreate the mind of one who knows Brahman. 522

कस्तां परानन्दरसानुभूतिमुत्सृज्य शून्येषु रमेत विद्वान् ।
चन्द्रे महाह्लादिनि दीप्यमाने चित्रेन्दुमालोकयितुं क इच्छेत् ॥

What wise man, renouncing the enjoyment of supreme bliss, will take delight in unreal things? Who will desire to look at the moon in a picture while the delightful moon itself is shining brightly? 523

असत्पदार्थानुभवे न किंचिन्न ह्यस्ति तृप्तिर्न च दुःखहानिः ।
तदद्वयानन्दरसानुभूत्या तृप्तः सुखं तिष्ठ सदात्मनिष्ठया ॥५२४॥

By the enjoyment of unreal things there is neither contentment nor destruction of sorrow. Therefore remain contented with the

enjoyment of non-dual bliss, and happy in devotion to the *ātman*. 524

स्वमेव सर्वथा पश्यन् मन्यमानः स्वमद्वयम् ।
स्वानन्दमनुभुञ्जानः कालं नय महामते ॥ ५२५ ॥

O thou high-minded one, pass thy time in the perception of the (real) self everywhere, reflecting on thy non-dual self, and realizing the true bliss. 525

अखण्डबोधात्मनि निर्विकल्पे विकल्पनं व्योम्नि पुरः प्रकल्पनम् ।
तदद्वयानन्दमयात्मना सदा शान्तिं परामेत्य भजस्व मौनम् ॥

To attribute changefulness to the *ātman* who is indestructible wisdom and changeless, is like building a castle in the air. Therefore, always attain the great peace through the *ātman* who is full of non-dual bliss; and keep silence. 526

तूष्णीमवस्था परमोपशान्तिर्बुद्धेरसत्कल्पविकल्पहेतोः ।
ब्रह्मात्मना ब्रह्मविदो महात्मनो यत्राद्वयानन्दसुखं निरन्तरम् ॥

The quiet state of the mind, which is the source of modifications and false conceptions, is (called) the great peace. In that state the

mahatmā who knows Brahman enjoys everlastingly non-dual bliss through the *atman* who is Parabrahman 527

नास्ति निर्वासनान्मौनात् पर सुखकृदुत्तमम् ।
विज्ञातात्मस्वरूपस्य स्वानन्दरसपायिन ॥ ५२८ ॥

To one who knows the nature of the *ātman* and who enjoys self-bliss, there is nothing but silence, void of desire, causing the greatest happiness 528

गच्छस्तिष्ठन्नुपविशञ्छयानो वान्यथापि वा ।
यथेच्छ च वसेद् विद्वानात्माराम सदा मुनि. ॥ ५२९ ॥

The wise man who delights in the *ātman* and who always remains silent (*muni*), spends his time either moving, standing still, sitting or lying down or otherwise, at will 529

न देशकालासनदिग्यमादिलक्ष्याद्यपेक्षा प्रतिबद्धवृत्ते ।
संसिद्धतत्त्वस्य महात्मनोऽस्ति स्ववेदने का नियमाद्यपेक्षा ॥५३०॥

To a *mahatma* who has fully attained the truth there is neither space, time, sitting in a particular posture, direction, self control, etc nor any need of an object to be aimed at, for (causing) the cessation of (mental) activity

When one knows the self, of what use are such conditions as self-restraint? 530

घटोऽयमिति विज्ञातुं नियमः कोऽन्वपेक्ष्यते ।
विना प्रमाणसुष्ठुत्वं यस्मिन् सति पदार्थधीः ॥ ५३१ ॥

Does one need self-restraint to know that this is a pot? An object cannot be known without sound proofs. 531

अयमात्मा नित्यसिद्धः प्रमाणे सति भासते ।
न देशं नापि वा कालं न शुद्धि वाप्यपेक्षते ॥ ५३२ ॥

That this *ātman* is ever perfect becomes clear through proofs. Neither space, nor time, nor purity is needed (for proving it). 532

देवदत्तोऽहमित्येतद् विज्ञानं निरपेक्षकम् ।
तद्वद् ब्रह्मविदोऽप्यस्य ब्रह्माहमिति वेदनम् ॥ ५३३ ॥

To know that I am Devadatta does not need anything else. (One knows his own name without being obliged to wait for proof.) In like manner for one who knows Brahman, nothing else is needed to know that he is Brahman. 533

भानुनेव जगत सर्वं भासते यस्य तेजसा ।
अनात्मकमसत् तुच्छं किं नु तस्यावभासकम् ॥ ५३४ ॥

How indeed can that which is not *atman*, unreal and insignificant, illumine him (*atman*) by whose radiance, like that of the sun, this whole universe shines? 534

वेदशास्त्रपुराणानि भूतानि सकलान्यपि ।
येनार्थवन्ति त किं नु विज्ञातार प्रकाशयेत् ॥ ५३५ ॥

What indeed can illumine the knower by whom the Vedas, Śāstras, Purānas and all beings are rendered significant? 535

एष स्वयज्योतिरनन्तशक्तिरात्माप्रमेय सकलानुभूति ।
यमेव विज्ञाय विमुक्तबन्धो जयत्यय ब्रह्मविदुत्तमोत्तम ॥ ५३६ ॥

Knowing this *ātman* alone, who is self-refulgence, infinite power, all knowledge and immeasurable, one becomes liberated from the bond (of changing existence) This knower of Brahman excels as the best of the best 536

न खिद्यते नो विषये प्रमोदते न सज्जते नापि विरज्यते च ।
स्वस्मिन् सदा क्रीडति नन्दति स्वय निरन्तरानन्दरसेन तृप्त ॥

He is neither afflicted by, nor delights in, the objects of sense, nor does he become either attached to them or estranged from them

Being always contented with the enjoyment of bliss, he enjoys and delights in himself. 537

क्षुधा देहव्यथां त्यक्त्वा बालः क्रीडति वस्तुनि ।
तथैव विद्वान् रमते निर्ममो निरहं सुखी ॥ ५३८ ॥

Just as a child, ignoring hunger and bodily pain, plays with a toy, so the wise man, renouncing egoism and selfishness, being happy, delights in himself. 538

चिन्ताशून्यमदैन्यभैक्षमशनं पानं सरिद्वारिषु
स्वातन्त्र्येण निरङ्कुशा स्थितिरभीर्निद्रा श्मशाने वने ।
वस्त्रं क्षालनशोषणादिरहितं दिग् वास्तु शय्या मही
संचारो निगमान्तवीथिषु विदां क्रीडा परे ब्रह्मणि ॥ ५३९ ॥

The wise are free from anxiety, they eat food obtained by begging but without cringing. They drink water from a stream, they live independent and free. Without fear they sleep either in a cemetery or in a jungle, their clothes are the regions of space which need neither washing nor drying. Their bed is the earth, their way lies along the roads of the Vedas and their recreation is in Parabrahman. 539

विमानमालम्ब्य शरीरमेतद् भुनक्त्यशेषान् विषयानुपस्थितान् ।
परेच्छया बालवदात्मवेत्ता योऽव्यक्तलिङ्गोऽननुषक्तबाह्य ॥५४०॥

The knower of the *atman* who is not attached to externals and whose characteristics are not perceptible, resting in the body as in a chariot, enjoys, at the desire of others, all surrounding objects, like a child (does) 540

दिगम्बरो वापि च साम्बरो वा त्वगम्बरो वापि चिदम्बरस्थ ।
उन्मत्तवद् वापि च बालवद् वा पिशाचवद् वापि चरत्यवन्याम् ॥

He who is clothed with wisdom, whether he wears clothes or is clad with the regions of space, or wears a skin, roams the earth either as an insane person, or as a child, or as a ghost 541

कामान् निष्कामरूपी सञ्चरत्येकचरो मुनि ।
स्वात्मनैव सदा तुष्ट स्वय सर्वात्मना स्थित ॥ ५४२ ॥

The ascetic, free from the idea of desires, always self satisfied, himself abiding in the all-pervading *atman* lives and wanders alone 542

क्वचिन्मूढो विद्वान् क्वचिदपि महाराजविभव
क्वचिद् भ्रान्त सौम्य क्वचिदजगराचारकलित ।

क्वचित् पात्रीभूतः क्वचिदवमतः क्वाप्यविदित-
श्चरत्येवं प्राज्ञः सततपरमानन्दसुखितः ॥ ५४३ ॥

The wise man behaves sometimes as an ignorant man and at others as a learned one; he is sometimes as dignified as a great king, at others he is like a lunatic; at times he is gentle, and at times his behaviour looks like that of a serpent. Here he is respected, there disrespected, and is not known anywhere, thus he lives happily in supreme, eternal bliss. 543

निर्धनोऽपि सदा तुष्टोऽप्यसहायो महाबलः ।
नित्यतृप्तोऽप्यभुञ्जानोऽप्यसमः समदर्शनः ॥ ५४४ ॥

Though poor he is always contented; though helpless, he is very powerful; though not eating, he is ever satisfied; though without an equal, he regards all equally. 544

अपि कुर्वन्नकुर्वाणश्चाभोक्ता फलभोग्यपि ।
शरीर्यप्यशरीर्येष परिच्छिन्नोऽपि सर्वगः ॥ ५४५ ॥

Though doing, he is not the doer; though enjoying the effects, he is not the enjoyer; though embodied, he is bodiless; though confined (in the body), he is all-pervading. 545

अशरीरं सदा सन्तमिमं ब्रह्मविदं क्वचित् ।
प्रियाप्रिये न स्पृशतस्तथैव च शुभाशुभे ॥ ५४६ ॥

Likes and dislikes, good and evil, do not in the least affect the knower of Brahman, who is bodiless and always existing. 546

स्थूलादिसम्बन्धवतोऽभिमानिनः सुखं च दुःखं च शुभाशुभे च ।
विध्वस्तबन्धस्य सदात्मनो मुनेः कुतः शुभं वाप्यशुभं फलं वा ॥

Happiness and misery, good and evil, belong to him who is attached to gross (objects), and who refers them to himself. Where are good or evil or their effects to the *muni* (ascetic) who has cut asunder his bonds and has become the real *atman*? 547

तमसा ग्रस्तवद् भानादग्रस्तोऽपि रविर्जनैः ।
ग्रस्त इत्युच्यते भ्रान्त्या ह्यज्ञात्वा वस्तुलक्षणम् ॥ ५४८ ॥
तद्वद् देहादिबन्धेभ्यो विमुक्तं ब्रह्मवित्तमम् ।
पश्यन्ति देहिवन्मूढा शरीराभासदर्शनात् ॥ ५४९ ॥

The sun appears to be swallowed up by darkness (during an eclipse), though this is not so. But the people who, through delusion, do not understand the nature of the

thing, say it (the sun) is (swallowed up). So also the ignorant, seeing the phantom-like body of one who knows Brahman and who is freed from the bonds of body, regard him as embodied. 548, 549

अहिर्निर्ल्वयनीयायं मुक्त्वा देह तु तिष्ठति ।
इतस्ततश्चाल्यमानो यत् किंचित् प्राणवायुना ॥ ५५० ॥

Like the slough of a serpent, moving hither and thither at the least breath, the knower of Brahman remains released from the body. 550

स्रोतसा नीयते दारु यथा निम्नोन्नतस्थलम् ।
दैवेन नीयते देहो यथाकालोपभुक्तिषु ॥ ५५१ ॥

Just as a piece of wood is carried along to different places by a torrent, even so the body is led in time by *daiva* (Karma) into enjoyments. 551

प्रारब्धकर्मपरिकल्पितवासनाभिः
संसारिवच्चरति भुक्तिषु मुक्तदेहः ।
सिद्धः स्वयं वसति साक्षिवदत्र तूष्णीं
चक्रस्य मूलमिव कल्पविकल्पशून्यः ॥ ५५२ ॥

He who is liberated from the body and is himself perfect, abides in enjoyment like a worldly man full of desires created by past Karma (does) But he lives quietly as a spectator, free from desires and changes, like the centre of a wheel 552

नैवेन्द्रियाणि विषयेषु नियुङ्क्त एष
नैवापयुङ्क्त उपदर्शनलक्षणस्थ ।
नैव क्रियाफलमपीषदवेक्षते स
स्वानन्दसान्द्ररसपानसुमत्तचित्त ॥ ५५३ ॥

He neither applies his senses to objects nor removes them therefrom, but remains a mere spectator He whose mind is intoxicated with excessive draughts of bliss does not pay even the slightest attention to Karmic effect 553

लक्ष्यालक्ष्यगतिं त्यक्त्वा यस्तिष्ठेत् केवलात्मना ।
शिव एव स्वय साक्षादय ब्रह्मविदुत्तम ॥ ५५४ ॥

He knows Brahman, renouncing the pursuit of either the visible or the invisible, abides in the *atman* alone and is evidently himself 554

जीवन्नेव सदा मुक्त कृतार्थो ब्रह्मवित्तम ।
उपाधिनाशाद् ब्रह्मैव सद्ब्रह्माप्येति निर्द्वयम् ॥ ५५५ ॥

The Knower of Brahman who has attained the end, is ever free, though living (in the world) By the destruction of *upadhi*, he, being Brahman alone, reaches the non dual Brahman 555

शैलूषो वेषसद्भावाभावयोश्च यथा पुमान् ।
तथैव ब्रह्मविच्छ्रेष्ठ सदा ब्रह्मैव नापर ॥ ५५६ ॥

Just as a male being is (always) a male, whether he acts (women's parts in dramas, etc) or not, so also he who knows Brahman and is perfect is always Brahman alone and not another 556

यत्र क्वापि विशीर्णं सत् पर्णमिव तरोर्वपु पतनात् ।
ब्रह्मीभूतस्य यते प्रागेव हि तच्चिदग्निना दग्धम् ॥ ५५७ ॥

What is it to an ascetic who has become Brahman if his body, already burnt up by the fire of wisdom, falls anywhere like the withered leaf of a tree? (He does not care what becomes of his body or where it happens to be placed for the moment) 557

सदात्मनि ब्रह्मणि तिष्ठतो मुनेः पूर्णाद्वयानन्दमयात्मना सदा ।
न देशकालाद्युचितप्रतीक्षा त्वङ्मांसविड्पिण्डविसर्जनाय ॥५५८॥

The *muni* who ever abides in the all-pervading *ātman*, who is full of non-dual bliss and is Parabrahman, does not wait for the proper place, time, etc to throw off this lump of skin, flesh and filth 558

देहस्य मोक्षो नो मोक्षो न दण्डस्य कमण्डलोः ।
अविद्याहृदयग्रन्थिमोक्षो मोक्षो यतस्ततः ॥ ५५९ ॥

Neither the relinquishment of the body, nor of the staff, nor of the water-pot (the wooden water-pot used by ascetics) is *moksa* (liberation), but *moksa* is the happiness (that results from) untying the knot of ignorance in the heart 559

कुल्यायामथ नद्यां वा शिवक्षेत्रेऽपि चत्वरे ।
पर्णं पतति चेत् तेन तरोः किं नु शुभाशुभम् ॥ ५६० ॥

What good or evil (effect) is there to a tree if its leaf falls into a canal or a river, in a sacred place, or in a place where four ways meet? 560

पत्रस्य पुष्पस्य फलस्य नाशवद् देहेन्द्रियप्राणधियां विनाशः ।
नैवात्मनः स्वस्य सदात्मकस्यानन्दाकृतेर्वृक्षवदस्ति चैषः ॥

The destruction of body, senses, vitality, and intellect is like that of leaf, flower and fruit, but there is no destruction to one's *atman* whose essence is truth and who is the embodiment of bliss This (*atman*) remains like a tree 561

प्रज्ञानघन इत्यात्मलक्षणं सत्यसूचकम् ।
अनूद्यौपाधिकस्यैव कथयन्ति विनाशनम् ॥ ५६२ ॥

The true characteristic of the *atman* is that he is full of wisdom It is repeatedly said that *upadhi* alone is destroyed 562

अविनाशी वा अरेऽयमात्मेति श्रुतिरात्मनः ।
प्रब्रवीत्यविनाशित्वं विनश्यत्सु विकारिषु ॥ ५६३ ॥

The *sruti* thus asserts the indestructibility of the *atman* when the modifications are destroyed "Ho! *atman* is indestructible!" 563

पाषाणवृक्षतृणधान्यकटाम्बराद्या
दग्धा भवन्ति हि मृदेव यथा तथैव ।

देहेन्द्रियासुमनआदि समस्तदृश्य
ज्ञानाग्निदग्धमुपयाति परात्मभावम् ॥ ५६४ ॥

Just as, when burnt, a stone, a tree, grass, grain, a corpse, a cloth, etc become earth only, so also the whole of the visible universe such as body, senses, vitality, mind, etc when burnt up by the fire of wisdom, attain the condition of Paramātman 564

विलक्षणं यथा ध्वान्तं लीयते भानुतेजसि ।
तथैव सकलं दृश्यं ब्रह्मणि प्रविलीयते ॥ ५६५ ॥

Just as darkness, different from (light), becomes merged in the light of the sun, so also the whole visible universe becomes merged in Brahman 565

घटे नष्टे यथा व्योम व्योमैव भवति स्फुटम् ।
तथैवोपाधिविलये ब्रह्मैव ब्रह्मवित् स्वयम् ॥ ५६६ ॥

Just as space (limited by form) becomes evident as such on the destruction of form, so also the knower of Brahman becomes Brahman alone on the destruction of the *upādhi* 566

क्षीरं क्षीरे यथा क्षिप्तं तैलं तैले जलं जले ।
संयुक्तमेकतां याति तथात्मन्यात्मविन्मुनिः ॥ ५६७ ॥

Just as, when mixed, milk becomes one with milk, oil with oil, and water with water, so an ascetic who knows the *ātman* becomes one with him. 567

एवं विदेहकैवल्यं सन्मात्रत्वमखण्डितम् ।
ब्रह्मभावं प्रपद्यैष यतिर्नावर्तते पुनः ॥ ५६८ ॥

Thus the ascetic, renouncing the body, attains *mukti* (deliverance) which is mere existence, indestructible, the state of which is Brahman and he does not return again. 568

सदात्मैकत्वविज्ञानदग्धाविद्यादिवर्ष्मणः ।
अमुष्य ब्रह्मभूतत्वाद् ब्रह्मणः कुत उद्भवः ॥ ५६९ ॥

Where is birth to one who has become Brahman, and whose body, etc. beginning with ignorance, are burnt up by (the fire of) wisdom through union with the *ātman* who is existence? 56

मायाक्लृप्तौ बन्धमोक्षौ न स्तः स्वात्मनि वस्तुतः ।
यथा रज्जौ निष्क्रियायां सर्पाभासविनिर्गमौ ॥ ५७० ॥

Bondage and liberation created by *māyā* (illusion) do not exist in reality in the *ātman*;

just as (the idea of a) serpent and the opposite do not exist in a rope on knowing it (to be rope and not serpent) 570

नावृते सदसत्त्वाभ्या वक्तव्ये बन्धमोक्षणे ।
नावृतिर्ब्रह्मण काचिदन्याभावादनावृतम् ।
यद्यस्त्यद्वैतहानि स्याद् द्वैत नो सहते श्रुति ॥ ५७१ ॥

Bondage and liberation are said to be through the existence and non existence of *avrti* (encompassing energy) There is no encompassing energy in Brahman It (Brahman) is not encompassed because nothing else exists therein If there exists (something else), then non duality is destroyed But the *sruti* does not allow duality 571

बन्ध च मोक्ष च मृषैव मूढा बुद्धेर्गुण वस्तुनि कल्पयन्ति ।
दगावृति मेघकृता यथा रवौ यतोऽद्वयासङ्गचिदेकमक्षरम् ॥ ५७२ ॥

Bondage and liberation are indeed false Just as hiding from sight, caused by the clouds, is predicated of the sun, so also the ignorant impose the attributes of mind on the (one) real substance, whereas this (substance) is indestructible, non dual, without attachment, and is wisdom 572

अस्तीति प्रत्ययो यश्च यश्च नास्तीति वस्तुनि ।
बुद्धेरेव गुणावेतौ न तु नित्यस्य वस्तुनः ॥ ५७३ ॥

Belief in the existence of the (one) real substance and non-belief in its existence, are only the attributes of mind and not of the eternal substance. 573

अतस्तौ मायया क्लृप्तौ बन्धमोक्षौ न चात्मनि ।
निष्कले निष्क्रिये शान्ते निरवद्ये निरञ्जने ।
अद्वितीये परे तत्त्वे व्योमवत् कल्पना कुतः ॥ ५७४ ॥

Hence those two, bondage and liberation, are created by *māyā* (illusion) and they do not exist in the *ātman*. How can (anything) be attributed to supreme truth which, like space, is indivisible, actionless, calm, blameless, stainless and without a second? 574

न निरोधो न चोत्पत्तिर्न बन्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ५७५ ॥

There is neither restraint, nor birth, nor bondage, nor an adept (to aid the disciple), nor one desirous of liberation, nor one liberated—this is the highest truth. 575

सकलनिगमचूडास्वान्तसिद्धान्तरूप
परमिदमतिगुह्य दर्शित ते मयाय ।
अपगतकलिदोष कामनिर्मुक्तबुद्धि
स्वसुतवदसकृत्त्वा भावयित्वा मुमुक्षुम् ॥ ५७६ ॥

The supreme and most mysterious doctrine contained in the Vedas is now revealed to thee Expound it to one whose mind is free from desire, whose vicious tendencies have vanished, and who aspires after liberation, and cause him to reflect on the same 576

इति श्रुत्वा गुरोर्वाक्य प्रश्रयेण कृतानति॰ ।
स तेन समनुज्ञातो ययौ निर्मुक्तनन्धन ॥ ५७७ ॥

Having thus listened to the teachings of the *guru*, the disciple saluted him respectfully, then, liberated from bondage, with the permission of the *guru*, he went away 577

गुरुरेव सदानन्दसिन्धौ निर्मग्नमानस ।
पावयन् वसुधा सर्वां विचचार निरन्तरम् ॥ ५७८ ॥

The *guru*, whose mind is plunged in the ocean of real bliss, ever roams about purifying the whole world 578

इत्याचार्यस्य शिष्यस्य संवादेनात्मलक्षणम् ।
निरूपितं मुमुक्षूणां सुखबोधोपपत्तये ॥ ५७९ ॥

Thus, in the form of a dialogue between a *guru* and a disciple, is revealed the nature of the *ātman*, so that those who aspire after liberation may gain knowledge easily 579

हितमिममुपदेशमाद्रियन्तां विहितनिरस्तसमस्तचित्तदोषाः ।
भवसुखविरताः प्रशान्तचित्ताः श्रुतिरसिका यतयो मुमुक्षवो ये ॥

May those ascetics who aspire after liberation and delight in the *srutis*, who have renounced the pleasures of the world, and who have expunged all vices from their hearts, as enjoined, and whose minds are subdued, respect these wholesome teachings! 580

संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-
खिन्नानां जलकाङ्क्षया मरुभुवि श्रान्त्या परिभ्राम्यताम् ।
अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-
न्त्येषा शंकरभारती विजयते निर्वाणसंदायिनी ॥ ५८१ ॥

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीगोविन्दभगवत्पूज्यपादशिष्यस्य
श्रीमच्छंकरभगवतः कृतौ विवेकचूडामणिः समाप्तः ।

These words of Śaṃkara, which secure *nirvāṇa*, excel all others and point out an ocean of nectar close at hand, of non-dual Brahman which gives happiness to those who, suffering from fatigue and thirst caused by the rays of the sun of misery on the road of changing existence, wander in an arid region desiring water. 581

Thus ends the CREST-JEWEL OF WISDOM by Śrī Śaṃkarācārya, disciple of Śrī Govinda Bhagavatpāda.